

# FUNDAMENTAL AND ADULT EDUCATION

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## EDITORIAL

*The museums of the future in this democratic land should be adapted to the needs of the mechanic, the factory operator, the day labourer, the salesman, and the clerk, as much as to those of the professional man and the man of leisure. No museum can grow and be respected which does not each year give additional proofs of its claim to be a centre of learning. — 1894. George Brown Goode, assistant secretary, Smithsonian Institute, Washington, D.C.*

This statement, made sixty-two years ago, has considerable significance for the development of museums in nearly all countries today. It still offers a challenge to many museums to become more than the 'attics' of civilization in which are stored the *mementoes* of the past, be it a priceless painting or the rock collection donated by an amateur geologist. Many look upon museums as buildings to be visited briefly, in which a variety of objects are looked over casually and quickly forgotten, or as places of secondary interest to be visited if time permits, or conveniently ignored. Unfortunately, this stereotyped conception of a museum still characterizes many institutions; but these conditions are changing rapidly.

The traditional functions of museums—the collecting of selected material as a tangible record of man's past cultural achievements, of his inventions, and of material which will lead him to understand the universe which surrounds him—are still important. The varied researches and investigations made by museum staffs are of considerable value. A collection of insects may be made primarily in order to understand the nature of their ecological adaptation and of evolutionary trends, as well as to make a direct, utilitarian contribution to methods of pest control. But museums tend to assume new functions. They are in the process of becoming important factors of social and material progress among the people in the communities where they are found. They reflect not only 'the hoarding instinct' but also the insatiable curiosity of man which makes him seek knowledge for its own sake as well as for the sake of 'progress' and of understanding.

This issue of our Bulletin gives prominence to the role of museums in fundamental and adult education, as a contribution to an International Campaign for Museums being sponsored by Unesco and the International Council for Museums this year. In the space available it is not possible to give more than a few 'snapshots' of some programmes being attempted in this field and of experiments under way. However, even this 'kaleidoscopic' picture of various museums and their activities presently carried out round the world may permit our readers to appraise some trends in using this 'unique institution to attempt to impart knowledge through three-dimensional objects', as one of our authors puts it. It will also enable them to appreciate the wide range of subjects

being treated by museums—from child welfare and industrial safety, as in the Finnish Social Museum of Helsinki (p. 77), to handicrafts and small-scale marketing, as in the Mexican National Museum of Arts and Crafts (p. 51).

Our readers should not, thus, expect to find in the following pages a complete picture of what the museum is doing for fundamental and adult education; nor should they look for any doctrinaire statement on what they should achieve. They will rather find a series of accounts which may help them visualize more clearly the many tasks that the museum is performing or might perform for fundamental and adult educators.

Has the museum a role to play in social conservation and change? The article by Dr. Rubín de la Borbolla (p. 51) reports how the Museo Nacional de Artes e Industrias and its local branches are using their collection to stimulate and improve the standards of indigenous craftsmen and how they participate in the marketing of the resulting popular crafts. The same tendency is featured in the Musée de la Vie Indigène in Léopoldville, Belgian Congo (p. 77) and in many other museums too numerous to mention. Analogous programmes are found in urban industrialized centres where crafts are being taught both for serious hobbyists as well as for professionals whose 'hand-made' products command higher prices. On the other hand, the museum collection can provide inspiration to the technicians in an urban *milieu*, as illustrated in the note on the Museo Textil Biosca in Tarassá, Spain (p. 78) used as a reference centre by textile experts and engineers, or help introduce new methods of husbandry, as in the ASFEC experiment (p. 64).

An experiment in using human resources is described in the article of Louis Jones. Instead of using 'canned' or memorized talks by guides not familiar with the cultures they are describing, the Cooperstown Farmer's Museum have employed old farmers and farm wives as guides who conduct informal discussions of a past way of life. Their intimate knowledge of a time when rural American farms still used human and animal power bring to life collections which would otherwise lack interest for a generation accustomed to the resources of industrialized America. A similar use of such 'participants' in educational programmes in other contexts outside museums can be considered . . . in which effective use may be made of the older generation in educational programmes to supplement the knowledge gained from schools.

But the museum can help the adult educator with more than display techniques. It can, for instance, provide, in addition to illustrated catalogues, literature relating to the collections, as Dr. Gunasekara points out, and it can also be successful in presenting social problems, as was done by the Los Angeles County Museum in reference to the problem of racial prejudice (p. 78).

Within formerly silent halls filled with galleries crowded with material and few if any visitors, one can now see living institutions. School and adult educational programmes have been developed which bring the community to learn in museums. Many museums have gone beyond the confines of their buildings to exploit modern means of mass communication media. Art museums have sponsored television programmes which have helped the uninitiated to understand the great creations of the past and of the present. Anthropological museums have made clear the lessons of cultural diversity as well as of basically similar cultural drives; museums of science enable laymen to understand the principles which are the basis of current material progress. Museums have still to realize their full potential, but clearly a beginning has been made.



# MEXICAN POPULAR ART. AN EDUCATIONAL EXPERIMENT

DANIEL F. RUBÍN DE LA BORBOLLA

Mexican popular art has its roots in three different cultures: Indian, European and Asian.

The crafts practised by the Indians of the pre-Columbian period have undergone little change in spite of the Spanish conquest and four centuries of intercourse with Europe. There have been important innovations, such as the introduction of iron tools, and the use of glaze for pottery, wool for textiles and the skins of domestic animals for saddlery. But many ancient techniques, patterns and decorative designs have been maintained up to the present day.

Important as the industrial innovations introduced by the Spaniards were, they did not substantially modify the native industries. The use of glaze for ceramics spread rapidly but, on the other hand, neither the potter's wheel nor the principal European shapes and ornamental designs aroused any interest. The Spaniards had to set up and run potteries on European lines, such as those in the city of Puebla, to make the so-called 'Talavera', Guanajuato and Aguascalientes ware. The Indians continued to use a mould or to make their pottery by hand, still following the old pre-Columbian methods.

The use of wool was introduced into the textile industry, although the Indians had previously been accustomed to spinning yarn from rabbits' fur and probably also from birds' down. In spite of the mechanical advantages and speed of the spinning wheel, the Indian weavers still preferred to work with a spindle, which could be used both for the finest down and for the toughest agave fibres.

When the spinning industry was mechanized, as the first step towards the development of the textile industry, the Indian artisan availed himself of the advantages offered to some extent, but never completely abandoned his own method of spinning. As a worker in the Spanish mills, he wove European fabrics on treadlelooms; but he never gave up his own hand-loom which was attached to the waist when in use, nor his numerous weaving techniques.

The Spaniards made use of the Indian dyes and developed a large market for Mexican cochineal and indigo. The American textile industry thus made an important contribution to the same industry in Europe.

In other industries, the Indians adopted the new iron tools, and some forms and ornamentals designs, but preserved what was peculiarly their own and modified or adapted what was foreign.

From Asia there came yarns and thread, silk fabrics and rare brocades, porcelain, ivories, inlaid and painted wood, leather-work, paper and probably certain dyes. Silk-worm breeding soon thrived, as an industry, but was abolished by royal decrees. The porcelain inspired craftsmen to use new patterns and decorative designs for the Spanish majolica made in Mexico, particularly the glazed earthenware patterned in cobalt. The painted wood or Asian lacquer, particularly from Coromandel, was also a source of inspiration to native painters bringing them a richer variety of methods, materials, patterns and designs. Thus the popular arts and handicrafts managed to survive, although some of them, such as the silversmith's and goldsmith's crafts, were practically prohibited; some were given fresh impetus by increased demand; and others were neglected in favour of those of Spanish origin. In the course of time, the native handicrafts and the adapted Spanish handicrafts fused together to produce the 'colonial' styles in industry. During the eighteenth and much of the nineteenth century, the craft industries flourished until the advent of industrialization, which gradually ousted the colonial mills, the domestic workshop and hand-made goods.





*Old flower-pot, barrel-shaped and decorated in various shades of blue; marked Chinese influence. 'Tallavera' (Puebla) ware. (Photograph supplied by the author.)*

In a desperate effort to survive, the craftsman was forced to make sacrifices. He often had to use cheap materials instead of those of the best quality; he simplified his work in order to be able to produce more and compete with the prices of industrial products. He lost his high reputation and was obliged to seek work as a poorly paid wage-earner.

In spite of these difficulties, the popular arts managed to survive until about the twenties of the present century, when new problems had to be faced.

Neither national nor foreign industry could meet all the country's needs, and this enabled handicrafts to survive, although labouring under difficulties, and constantly threatened by industrial progress in the country and the world. Tourists were interested and anxious to purchase native hand-made articles because of their aesthetic value rather than their utility, and this led to an increase but not an improvement in production. The difference between the prices paid to the craftsmen themselves and the prices charged by the middlemen was out of all proportion and the craftsmen suffered. They received a mere pittance for their work: the middleman or monopolist granted them credit or supplied them with materials in exchange for finished articles. The new labour legislation, designed to protect the workers, led many industrialists, merchants and monopolists to promote the revival of the home workshop and increased production by independent craftsmen. Thus exploited, and left without legal protection, the craftsman was at the mercy of the monopolist trader's bad taste and almost continually under an obligation to the latter for advances of money and materials.

It was not long before a whole group of spurious products known as 'Mexican curios' were placed on the market. Although the common people and a limited section of the public in general continued to use and to purchase hand-made articles, the line of demarcation between what was authentic and traditional and what was spurious became very vague.



The government and cultural institutions were concerned about the question of traditional art and did not fully appreciate the real situation, with all its technical, economic and commercial implications; nor did they realize that all these matters were closely interrelated. The government and experts launched a campaign for the preservation of the popular arts and for education in the arts. National and foreign exhibitions were organized with great success; artists were sent throughout the country to offer guidance to the craftsmen; roving cultural missions gave instruction in the handicrafts; interest in folklore was encouraged in the schools in various ways; in short, everything possible was done to save popular art.

The results were insignificant and disheartening. The artists, not being already familiar with the traditional arts and crafts, misunderstood their mission, which was to give advice and see that traditional values were preserved, and instead imposed their own personal tastes; many cultural missions and schools gave instruction in local handicrafts, but others endeavoured to direct them along new lines; and though folklore soon came to provide items for big school festivals, it was not first made a subject of study and suitably adapted.

The failure at the outset was disturbing, but fortunately the vital tradition of popular art helped it to revive, and the experiment was of some value as it at least showed what not to do.

The national and foreign demand for traditional hand-made articles, and its importance from the point of view of national production and the national economy, led the government to take a new decision, but, this time, after mature deliberation. The Instituto Nacional Indigenista and the Instituto Nacional de Antropología e Historia were made responsible for the preservation, protection and development of popular art; both these institutes were separate legal entities, administratively autonomous, and equipped with the necessary resources for building up a national patrimony and acquiring and administering property.

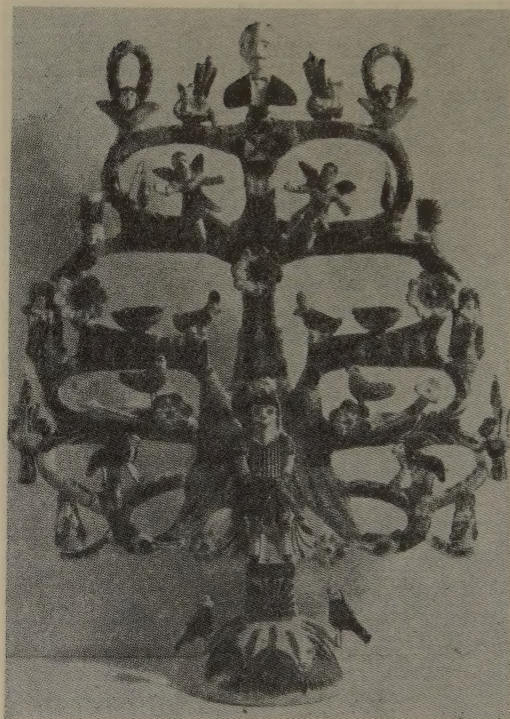
The two institutes established the Patronato de las Artes e Industrias Populares; this body now controls the whole national policy for the protection and development of the traditional industries.

The Patronato reviewed the previous experiments and the results achieved in this field in other countries. It carried out a general survey of the existing industries and products and of the most urgent problems encountered, and drew up a simple and adaptable scheme for the beginning of its work.

It picked out the best craftsmen working in the various handicrafts and supplied them with drawings and photographs of ancient objects and examples of traditional craftsmanship from museums, so that they might draw inspiration from them and revive the traditional standards of beauty and workmanship. It established high standards of craftsmanship and insisted on the use of the best materials, offered credit facilities and fair payment for work, and set up the necessary machinery for the sale of goods produced. As a result of all this work, the Museo Nacional de Artes e Industrias Populares came into being in 1951, with the task of educating the Mexican public and foreigners by means of exhibitions, publicity and publications, and putting on sale the hand-made products of the country's best craftsmen. It is the only museum in the country which sells most of the objects that it exhibits.

The next step was to set up training workshops to give technical instruction to artisans—men, women and children—without impairing their artistic sensitivity or individuality. These training workshops are open to all who wish to learn how to solve some problem connected with their work. They are free to work there at any hour and on any day that suits them; they may simply request help in solving a given problem or ask for instruction in all the niceties of a process. The training workshops provide excellent raw materials, and help in preparing these materials when mechanical processes save unnecessary labour and expense, as in the grinding of clay and the preparation of the substances used in glazes.





*Modern candlestick, painted in brilliant colours—an example of the traditional art of the natives of Itzucar de Matamoros, Puebla. (Photograph supplied by the author.)*

The use of mechanical mills for grinding clay, and the lead monoxide used for glazes has freed the women from this hard and wearisome task which, in many places is still done by hand on the traditional grinding stone. The main purpose of the training workshops is to give craftsmen advice, instruction and technical help, and to provide them with the best raw materials to be found in the country. They are also responsible for showing the people how local natural resources can best be used without incurring the danger of their being completely exhausted. There are now several training workshops in the country; some of them have been organized with the help of international organizations such as Unesco and ILO, which, through the Regional Fundamental Education Centre for Latin America (CREFAL), co-operate with the Museo Nacional in its activities connected with the pottery, carpentry, weaving and embroidery workshops in the town of Tzintzuntzan.

Other institutions carrying out a wide variety of work are the new regional museums of popular art. These are usually installed in the building in the neighbourhood which is most outstanding architecturally. The collections housed in them serve the double purpose of educating the general public, and giving craftsmen fresh inspiration by showing fine examples of traditional workmanship. These museums give work to the best craftsmen in their regions and offer their products for sale. They also have workshops which provide instruction, give technical and economic assistance, and furnish credit, raw materials and tools. These museums carry out regional surveys and act as a link between the craftsmen and the Museo Nacional in Mexico City.

The main purpose of the commercial activities of the Museo Nacional, its regional museums and training workshops is to see that the craftsmen have a fair reward for their work and to offer the public traditional hand-made articles of the highest quality. In this way, both craftsmen and the general public help to support the museums



and other institutions from which they themselves receive help and instruction.

The work is financed by the annual grant-in-aid from the government, the commercial fund and the revolving fund from which loans and other assistance can be given to the country's craftsmen. At present, the Banco Nacional de Comercio Exterior, S.A. is working with the Museo Nacional to increase the funds available to craftsmen, and both institutions are jointly carrying out a general economic and technical survey, with a view to drawing up a more far-reaching and effective programme of economic and technical assistance.

The collections of the Museo Nacional and its regional museums are mainly intended for the instruction of the craftsman, though the question of attracting the general public is not overlooked. For this purpose, a scheme of temporary and permanent exhibitions, as well as travelling exhibitions, has been introduced. Efforts are made to ensure not only that craftsmen draw inspiration from the traditional patterns and designs but also that financial and technical assistance is available to all the most important centres of craft industry in the country.

The results achieved after five years' work are most encouraging. There is already a steady demand for good quality traditional hand-made articles and the number of skilled craftsmen coming to our museums for help in improving the quality of their work is increasing every day. This year, three new regional museums will be opened to meet the needs of more than seven thousand craftsmen in various parts of the country.



*Chair with back in white wood and calf-skin seat. Also, round stool of wood and reed-grass, used as a seat. (Photograph supplied by the author.)*



# A RURAL MUSEUM EDUCATION PROGRAMME

LOUIS C. JONES

The New York State Historical Association and its Farmers' Museum are situated on the outskirts of the village of Cooperstown, in central New York State. This community of twenty-eight hundred inhabitants lies on the shores of Lake Otsego, James Fenimore Cooper's 'Glimmerglass'; the village is 10 miles from a main highway, 30 miles from the new, high-speed Thruway across the State. The nearest city—a small one—is 25 miles distant. The surrounding hills are dairy country, with no major industries whatsoever. Despite this seeming isolation, 100,000 visitors came to The Farmers' Museum last year and more than 40,000 came to Fenimore House, the Historical Association's museum of art and history. In these days Americans are seeking, as never before, an understanding of their own roots and history, and every museum in America which is attempting to tell this history effectively is faced with a profoundly moving educational challenge.

The two museums in Cooperstown are administered by the Historical Association as two different presentations of the social and cultural history of the area. The Farmers' Museum is a folk museum, with a main building in which there are collections of tools and implements, but, more particularly, where there are demonstrations of many crafts. Beyond the main building lies a re-created early nineteenth century crossroads village such as was common in upstate New York from the close of the Revolution to the 1840's. Here, in as many ways as possible, life is carried on in the earlier manner. A housewife bakes and churns in the farmhouse, cows are milked and eggs gathered in the barns; business is carried on in the country store and druggist shop, the blacksmith pounds on his anvil, the printer turns out a newspaper; lawyer's and doctor's offices, a tavern and schoolhouse are all devised to carry the visitor back to that period in our history when the pioneers were creating little villages out of forestland which they had cleared with their own hands.

Fenimore House, across the road from The Farmers' Museum, was once a 40-room private residence. It is now not only a museum but houses the executive offices of the State Historical Association, a privately endowed membership organization. It has an important collection of American folk art; and one room is devoted to *memorabilia* of James Fenimore Cooper, the novelist, whose father founded Cooperstown, where the novelist lived much of his life. There are as well portraits of the State's political and cultural leaders, a fine collection of genre paintings portraying the folk-life of the early nineteenth century, and an important photographic record covering 100 years of village history.

We conceive of our museums as a dynamic educational centre, rather than a static collection of historic objects. With this primary assumption in mind, the first responsibility is to choose guides who are capable of conveying our story. At The Farmers' Museum many of our guides are men in their late 60's and 70's, whose memories go back to grandparents who lived in the world which The Farmers' Museum re-creates. All their lives they have been close to the soil or close to the crafts which they demonstrate. They are country people of our own section whose speech is the speech of upstate New York. At Fenimore House we have chosen a different type of guide; most of them are housewives of the community and not a few have been teachers in their time. We have found that, by and large, workers of these types are willing to read and learn, to augment their own special experience.

With the average adult visitor we avoid the guided tour and most especially avoid the memorized or set speech. Most of our guides tend to open a conversation in a natural way and to encourage questions on the part of the visitor, rather than force upon him a predetermined piece of information. We try to be sure that our guides know the answers



*Fenimore House: headquarters of the New York State Historical Association, Cooperstown, New York. (Photograph supplied by the author.)*



to all the likely questions, that they know where to find the answers to the unlikely ones, that they make it evident to the visitor that they are ready and happy to answer his questions but equally ready to recognize that many adult visitors wish to be left alone.

Visits of schoolchildren to the museums present a somewhat different set of problems. These children necessarily are taken through the museums in groups but even so we encourage questions and wherever possible at The Farmers' Museum actual participation in the craft demonstrations. We have built up our school group attendance until last year about 30,000 children came with their teachers by bus to visit the museums. Some of these busloads travel as much as 150 miles to spend a day with us.

Our experience has been that these visits can be of the utmost educational value or they can be a complete waste of time, depending on whether the teacher is willing to take time to prepare students for the visit. We consider it our responsibility to put in the hands of the teacher in advance of her visit a good deal of information about what the children are going to see. We send out what is called the 'school packet' containing a guide to the museums and particularly a little pamphlet called *When your Class visits Cooperstown* which tells something about the village in which we live and about the museums, including important materials for planning the trip. We particularly encourage visits from seventh-grade students, who have been studying the history of New York State, and from the fourth-grade students, who have been studying pioneer life. A museum the size of ours can handle a tremendous number of schoolchildren but only if those children have been properly prepared for their visit, if they have an idea of what they are going to see and what relation that bears to the things they have been learning in the classroom. Quite frankly, we do not want school groups to come to us that have not been so prepared. We will lend them movies and filmstrips, we will send them books, pamphlets, pictures, anything they want to improve their pre-visit preparation, and our guides will spend as much time with them as the group wishes, if they are ready for the experience. If the students haven't been made ready, they present disciplinary problems and a general holiday spirit rather than a serious learning attitude. We want youngsters to have a good time with us, and they do; but we are an educational institution and if they don't come to learn then they might better go somewhere else where there is no commitment to a learning experience.

Another way we extend the museum service beyond our own grounds is through loan units of museum materials. We have prepared exhibits on such subjects as New York State artists, early medicine, the old-time school, the development of handmade textiles, and so on. These collections of museum items come in boxed units and are



sent out at a minimum fee upon request. We also have some movies on various aspects of the museums, which are increasingly popular.

In recent years we have become more closely allied with neighbouring colleges and universities. Anthropology classes from Hamilton college, history classes from Colgate University, art classes and classes in American Studies from Syracuse University, summer school groups in the field of New York State history from the University of Buffalo are among the perennial groups that we look forward to seeing. The University of the State of New York Oneonta Teachers' College, an excellent teacher-training centre 25 miles away, works with us more closely than any of the others. Every year a group of their juniors and seniors lives in Cooperstown for a week, analysing the museum resources in terms of teacher education. During the last two years members of our staff, with members of faculty of the college, have given graduate courses at Fenimore House to teachers, as part of the college extension service. These courses have emphasized life in pioneer New York and have drawn not only upon the manuscripts and books in our library but also upon the collections in the museums and the techniques of our craftsmen.

Nine years ago we started our seminars on American Culture which have proved to be among the most successful of our educational projects. These are held for two weeks each summer, usually early in July, and each is designed to provide a week's intensive study in subjects which have been neglected by the colleges and universities and for which feel ourselves, by the very nature of our museum collections, library, and research, to be unusually qualified to offer. Approximately 300 adults attend each year; some of these are teachers but there are also local historians, collectors, writers, and an interesting cross-section of citizens of all kinds from all parts of the United States and Canada who have antiquarian or historical interests. Naturally, in view of the fact that ours is one of the important folk museums in America, we stress various aspects of folk life.

Last year and again this year, one week is devoted to a course called 'The American Frugal Housewife' in which students learn about such matters as spinning and weaving, cooking and homemaking, as they were once carried on in households like the little frontier farmhouse at The Farmers' Museum. Candlemaking, butter and cheesemaking, crops and barnyard methods are all studied with afternoon lectures on related subjects.

The second week, which usually attracts a different group of students, covers such varied subjects as American folk art, American folklore, our painting and music, the writing of local history, a course designed for the intelligent interpretation of the countryside called 'Reading the Landscape', and similar subjects. The faculty, which serves without pay, consists of distinguished scholars and teachers in these fields and we have always felt the great importance of having the very best teachers it is possible to get. The classes are held in the museum buildings and faculty and students eat lunch in a big tent on the shores of the lake. We offer a series of evening programmes which, while lighter in approach, are keyed to the daytime activities.

In the fall of 1955 we gave for the first time, in co-operation with the National Trust for Historic Preservation, another week's course. This was called 'Historic House Keeping: A Short Course', designed to instruct men and women responsible for the preservation of historic houses. Sixty students from all over the United States, from Canada and Puerto Rico had a chance to listen to and discuss with some of the leading authorities in this field the problems of re-creating in a scholarly yet popular fashion the detail, the mood, and the spirit which is necessary for the successful development of an historic house as a creative part of the community. In our academic contribution to this course we were able to draw upon our experience in bringing to The Farmers' Museum grounds more than a dozen buildings and establishing them as realistic, functioning units. These examples, with their successes and failures, were always before the students for study and analysis. This course will be repeated in 1956.

Two projects for school boys and girls are among the most important of our educational



*Young visitors at The Farmers' Museum, Cooperstown, New York. (Photograph supplied by the author.)*



programmes. Our annual Farmers' Museum Junior Show is a two-day livestock show held on the grounds of The Farmers' Museum, in conjunction with the 4-H Clubs which are State-sponsored educational projects for boys and girls in rural areas. Their purpose is to increase the farming and home-making experience of boys and girls and a dramatic aspect of this lies in improving the quality of livestock. Last year 250 boys and girls exhibited 460 head of cattle, sheep and pigs, and 35 classes of animals were in competition with each other. As the judges make their choices they explain the reasons for their selections, so that the contestants, listening intently, learn at first hand the qualities which go to make an excellent farm animal.

At the same time there is held at Fenimore House, also under the auspices of the 4-H organization, a Dress Review for girls who have designed and made their own clothes. The traditions of the household arts are honoured in their living context, just as they are honoured historically in our collections of dresses and needlework.

Finally, there is our Junior Historical Programme which is carried on in 157 chapters throughout the State of New York. Nearly 6,000 children meet voluntarily in their schools as independent clubs under the leadership of their teachers, each taking as its special province the history of its own area. From these groups of enthusiastic seventh, eighth, ninth and tenth graders (about 12 to 15 years old) have come an amazing variety of projects. Some of them have started museums in their own communities, others have published fine local histories, some go on historical tours, many of them come to the museums of their own Association at Cooperstown. The Association publishes for them five times a year a magazine called *The Yorker*. Every spring somewhere in the State we hold a convention for junior members. Last year there were more than 2,200 vigorous, earnest, interested boys and girls who cared enough about the Junior Historical programme to save up money for the two-day convention so that they might exchange ideas, elect their officers, carry on their business in the manner of adults. It should be emphasized that most of the educational programmes we sponsor depend heavily upon our museum resources to illustrate and clarify the subjects at hand.

A word on the financial aspect of these ventures. Our Junior Programme is made self-supporting by the dues of \$1.25 per member which cover all its expenses except staff salaries. The seminars on American Culture are about 75 per cent self-liquidating; 'Historic House Keeping' was roughly 60 per cent self-liquidating. Whether self-liquidating or not, these are all basic operations of an organization which thinks of itself primarily as an educational institution, one that tries to respond to the educational quest wherever it appears, in the sole adult visitor or the busload of 40 children.



# THE ROLE OF THE MUSEUM IN EDUCATIONAL WORK WITH ADULTS: SOME EXAMPLES FROM CEYLON<sup>1</sup>

U. A. GUNASEKARA

This paper attempts to outline the scope, capabilities and some of the limitations of the museum in the field of adult education. Although the museum is an educational institution, the development of an educational approach in museums is as yet in an early stage in many countries, especially in the less developed regions of the world.

The present-day museum owes its origin to collections made by travellers and wealthy connoisseurs of strange and bizarre objects from far-off lands. Such collections were not meant for the ordinary man. In another sense, of course, the museum existed long before the term came into existence. Before secular education became divorced from religious education the temples and monasteries were centres of education. It was in the temples that some of the objects which have now found their way into museums were placed. The best paintings, the finest sculptures, in short, the best works of art were at places of worship. This is true of Ceylon as of India and Medieval Europe. In fact the local visitor to the archaeological site museum is usually at the same time a pilgrim. The difference between a religious institute and a modern museum is that in the former the objects and paintings were means to an end whereas in a modern museum the objects are of interest in themselves. The idea of having separate institutions to house outlandish and unfamiliar curiosities started in the Occident and its introduction to places where no such conception prevailed brought about interesting results. In Ceylon the museum is known as the 'house of curiosities', *Kautukagaraya* in Sinhalese. In Tamil it is called *Nutana Salai* which means 'curio house'. I am told that in Madras the museum is known as the 'repository of dead bodies' because the Madras museum started with anatomical collections.

The older type of museum bore obvious traces of its parentage. Its galleries were crowded with multitudes of specimens of the same type, the kind of thing that obtains now only in university museums or sometimes in those intended for specialists. Specimens in museums of the early type were exhibited with little reference to each other and the explanations of the exhibits were confined to the written label generally couched in technical jargon. The arrangements of the specimens were such as to impress the visitor with the infinite variety of specimens in a rather dry-as-dust classification.

These conditions are happily giving way to the growing emphasis on the educational function of museums. The change is mainly owing to a shift in emphasis from the objects to the visitor. Considered in this light we could divide museums according to their users. There are, firstly, children's museums created to meet the educational needs of schoolchildren; there are specialist museums such as those connected with particular industries; then there are university museums which are meant for the specialist or the specialist in training. The latter are primarily teaching museums which have an enormous wealth of exhibits, in some instances arranged in textbook fashion. Each of these museums cater to a specific group of visitors and could be used for adult educational purposes only after a great deal of change and simplification. But the type of museum that could lend itself to adult education is that which caters to the average visitor. Since adult education is carried out on two different levels—the literate and the pre-literate—the possibilities of museums and museum methods in this work should be carefully examined.

The basis of museum technique is the employment of authentic three-dimensional

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1. Published with the permission of the Director of the National Museums of Ceylon.



objects which are of interest in themselves to widen the knowledge and develop the sensibilities of the beholders. The secondary methods are those ultimately leading to and centred round the use of authentic three-dimensional material. Although the essence of museum methods is the use of authentic material these cannot necessarily be employed alone. In fact, all three-dimensional material must be interpreted, in brief or at length, by guides or by means of labels, models, charts or diagrams, or sometimes perhaps by means of drawings or paintings. The activities connected with authentic specimens such as lectures, discussions, classes, demonstrations, filmstrips and films or the work of societies and clubs must be considered as part of museum work, in so far as they are actually connected with museum specimens.

It is at the literate level that museums find it easiest to provide facilities for adult education. New horizons of knowledge can be opened up through permanent exhibitions systematically arranged. Unlike the logical sequence in the arrangement of exhibits in the academic museums of the past the new educational museum arranges its exhibitions round themes or round problems, the idea being to provoke the visitor to think or to stimulate him to look for answers to problems which he would have ignored. While in the earlier type of museum one might find a whole range of clothes from different parts of the world scattered in various galleries, the new type of museum would arrange exhibitions on the themes such as 'Why people wear clothes' or would show how cultural impact has brought about a change in fashions and tastes in matters of dress. While the older museum would show different kinds of birds or reptiles arranged according to families or races, the newer type of institutions would show, for instance, how animals obtain food.

The use of the 'habitat group' to illustrate the kind of environmental setting animals live in and the employment of dioramas made to scale add to the realistic effect of museum exhibition. The habitat group is a good substitute for actual life, for neither it nor the zoological garden nor the wild life film can actually represent reality. This is equally true of the diorama which can reconstruct certain historical events or things which cannot be represented by reality. A single diorama can bring out what would take a whole chapter in a book to describe. For example, the landing of the first Portuguese in their picturesque ships in the then merchants' or pirate's haven of Colombo would show how the Moor merchants lived near the sheltered landing place, the type of costume they wore, the type of trade they carried on, what the local population—the Sinhalese—traded with them, what costumes the Sinhalese wore, etc. The development of the city of Colombo could similarly be represented in reconstructed models.

Next to the habitat group and the diorama comes the 'unit' type of exhibition centred round actual specimens explained by a large general label and illustrated by photographs and drawings. If the tendency of this type of exhibition to become somewhat like a textbook is not allowed to go too far, it can be of great use in adult education work. If it is carried to the logical extremes, of course it would be better to have a book than an exhibition.

Adult educationalists may also prefer temporary exhibitions on specific themes to the more static permanent exhibition. The advantage of temporary exhibitions is that where there is a wealth of material a series of exhibitions on related topics could be arranged and, further, the same institution could sponsor numerous exhibitions dealing with different topics and different material using the same floor space. In Ceylon the possibilities of temporary exhibitions have been recognized and a series of exhibitions has been proposed at the Colombo National Museum. In this series the various materials from treasure house temples and monasteries will be exhibited.

Recently a textile exhibition was held showing the types of material that were found in the coastal areas of Ceylon during the Dutch and early British period. Two models were made showing the style of dresses of this period. The next in this series of exhibitions will centre on palm leaf manuscripts showing how the palm leaf is skilfully transformed into a full-fledged manuscript with an ornamental cover added. It is also proposed to



exhibit the palm leaf as a medium for writing as compared with other materials such as stone, metal and paper.

Although these exhibitions are not linked up with actual adult education programmes at present, they are directed primarily towards the literate adult. Exhibitions of this kind were directly linked with the education programmes of the Department of Health of the Central Government of Ceylon and the Colombo Municipality, for which purpose two health museums were established in the 1930's. At the moment, far-reaching reorganization in these sectors is taking place. The Public Health Museum is being decentralized and converted into a Health Education Materials Unit, while the Municipality of Colombo is going ahead with plans for an up-to-date Public Health Museum. The reorganized Municipal Public Health Museum will have five sections for the adult audience—general sanitation, maternity and child welfare, nutrition, epidemiology and hookworm disease. The fifth, dealing with school health, will be directed specifically towards the schoolchild. Under the public health programme of the Central Government there are miniature museums with models made to scale, pathological specimens and working models. These prove of great value in certain health education campaigns, such as the anti-malaria, anti-V.D., anti-filariasis, anti-leprosy, anti-T.B. campaigns.

Although the exhibition in its permanent premises is the museum's main feature, these can be made use of to the fullest extent only if people have the leisure and the facilities to come there. Museums have usually been established in urban areas and not in rural localities or underdeveloped sections. It is to these latter areas that museum services should be extended by providing travelling exhibitions or loaning collections to suitable community centres for exhibition. Certain government organizations have in fact provided museum facilities to extensive rural areas. In Ceylon the possibilities of travelling exhibitions were recognized years ago and a cart containing public health exhibits toured the villages, in the charge of a sanitary inspector (now known as the 'public health inspector' or the 'health educator'). The 'health cart' was later supplanted by the health demonstration van. The health cart carried various models and literature, the significance of which were explained by the officer in charge. The Public Health Museum participated in various festivals and exhibitions planned by organizations of the central government or by local bodies. The larger museums with valuable and irreplaceable materials do not find it easy to organize mobile exhibitions or to lend their collections. One solution might be to loan surplus specimens, plaster casts or copies. When copies or casts are exhibited the fact that they are copies should be made clear so that there will be no room for misunderstanding. Even second-rate loan material is preferable to having no loan service at all.

The problem of interpreting exhibitions to literates is less difficult, of course than interpretation for pre-literates or non-literates. The general practice is to use labels but some museums have tried recorded explanations. Both of these are, however, substitutes for the direct guidance of guide lecturers who are conversant with the collections. The Colombo National Museum employs two guide lecturers under the supervision of the education and publication assistant. Both speak English and one is assigned to conduct parties in Sinhalese, the other in Tamil.

Members of adult education groups may attend museums for talks and discussions in the galleries or in separate auditoriums and museum experts are expected to participate in adult education debates. Various museum officers of the Department of National Museums have given talks and participated in discussions at rural development centres and adult education centres. At one time there was some liaison between the adult education programmes and the national museums, a museum officer serving on the Adult Education Committee, and there is great scope for development in this direction. Talks might be illustrated with lantern slides, films and other audio-visual aids showing museum material. Those given to adults in the lecture room of the Colombo National Museum are, in fact, illustrated with the aid of an epidiascope. Gallery talks could also be organized for study groups. Museums could provide adult educators with exhibitions,



guides and lecturers, and could supply the necessary literature or offer library facilities, for museums usually have a reference library on museum subjects. Museum exhibits could be used as audio-visual aids in lessons and discussions, or as starting points to introduce new knowledge. Through radio and television these facilities could reach a wider audience. There are, in fact, very few subjects which could not be taught through museums. As most museums have ethnographers on their staff, they could for instance produce books in the local dialects. This is actually being done in Costa Rica, where a museum officer has produced books for the indigenous Indian tribes.

It is evident that in providing facilities for pre-literates or non-literates three-dimensional material will have more meaning than drawings. Actual specimens could therefore be loaned by museums and used to illustrate talks and discussions. The cultural history of a people before contact with Western civilization, for example, could be discussed by educators with the help of museum material and museum personnel. In this way the museum can help to give tribal communities or de-tribalized groups an effective cultural background. In certain countries, local museums established in or near tribal areas, illustrate with actual objects matters of interest to indigenous peoples. The museums set up by the United States Indian Affairs Bureau illustrate how these institutions can become community centres. In the more developed countries, too, museums have become community centres, as, for example, the Folk Museums of Sweden.

At both levels, literate or pre-literate, museums can provide adults with opportunities to develop their skills in either their traditional occupation or in new avocations. Usually facilities of this kind are better organized in the more developed countries. Museums in tribal areas can assist in developing traditional skills such as weaving and other handicrafts, so that the cultural life, interrupted by the impact of Western civilization, can be revived and given meaningful continuity.

The public museum is primarily for adults; it exhibits varieties of specimens and often deals with different branches of knowledge. It may display natural or man-made objects, it may be devoted to the past or focused on the future, it may aim primarily at the development of aesthetic sensibilities or the practice and refinement of new skills. Whatever spheres it deals with, it is a unique institution for the importing of knowledge through three-dimensional objects. It plays a vital role in adult education programmes by providing materials, personnel, literature, space and many other facilities. While museums impart knowledge by their very existence, the greatest benefit could be obtained by their utilizing accepted educational methods. It is in this direction that the public museum is developing and it augurs well for the future. The possibilities of the museum in the sphere of adult education could be fully exploited and the resources fully harnessed as in other spheres of national endeavour, by the active co-operation of all those interested and by planning on a regional or national scale.



# THE RURAL MUSEUM OF THE ARAB STATES FUNDAMENTAL EDUCATION CENTRE

LEILA FADEL

Teaching through demonstration was the main idea which led to the setting up of a rural museum for Sirs-el-Layyan, at the Arab States Fundamental Education Centre. Since the inauguration of the museum, in January 1953, the staff and trainees of the centre have collaborated in the planning of exhibits, collection of materials, and the display work.

'Middle East Handicrafts' was the theme of the first display. Interesting crafts, typical of work done with local materials in each of the Arab countries, were collected through purchases, donations or loans. The result was a colourful array of articles used in Arab homes—weaving, basketry, pottery, metal, wood, and needlework, grouped geographically. Some national costumes and dolls were included with each collection.

The benefits to be derived at that stage from such a display may be briefly stated as follows:

1. Acquaintance with the handicrafts of Arab countries of the Middle East. A large number of visitors stopped to examine types of work with which they were not familiar.
2. The opportunity for comparing products, studying similarities or observing differences in techniques applied, materials used, and forms.
3. Stimulation of new ideas among handicraft teachers working in schools or engaged in welfare projects.
4. The use of museum pieces or collections to illustrate lectures at the Centre, talks in the villages, or simply to add a three-dimensional touch to displays.

In the autumn of 1954 the collection had outgrown its first location, and the museum was moved to the more adequate space it now occupies. Here, handicrafts were given part of the space, while the rest was used to present ASFEC's field activities in agriculture, housing, health, home economics, handicrafts, and recreation. Original models and miniatures were displayed along with charts, photos, and posters to demonstrate the following: (a) teaching methods used by our fieldworkers; (b) the introduction of new ideas; (c) how to do things.

In the several sections of the museum, photographic panels showed trainees using various audio-visual methods to teach the villagers. Home economics students were shown practical lessons in sewing and house cleaning, members of the health group giving inoculations, and extension workers spraying fruit trees.

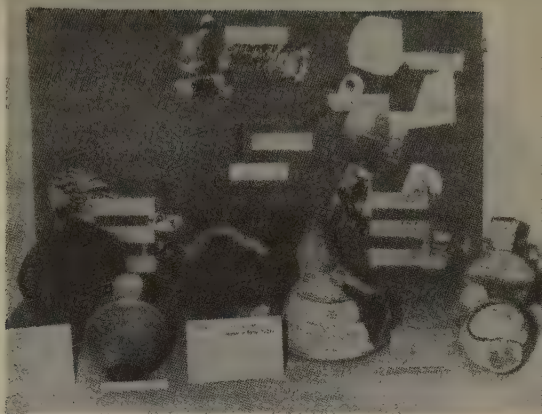
Other panels were prepared for use in campaigns to interest people in a new idea or teach them how to do things. To cite an example, the group in agriculture, interested in helping farmers to increase their incomes, encouraged the raising of rabbits. A series of photographs was arranged to teach the most satisfactory method of breeding, raising and feeding rabbits. Clearly written captions gave exact directions, and a coloured background was used for greater effect. This exhibit was shown at the centre and circulated in villages where it was displayed in meeting halls and clubs at the time when trainees were introducing the idea.

Interesting experiments have also been demonstrated in the museum. Models of an improved stove for the Egyptian home and the one presently used there stand side-by-side. The various steps in the effort to develop an improved type of brick for housing are also shown by a display of clay mixtures.

In the handicrafts corner there stands an interesting pottery experiment which aims at improving the quality of clay and its practical application in making household



*A close-up of one section of the pottery display. (Photo: Henry Kyllingstad.)*



effects. Samples of successful and unsuccessful pieces are displayed. New forms are suggested for chick feeders, water fountains, and brooders.

As craft shops were opened in some of the villages their products were exhibited at the museum. Of these, attractive handkerchiefs, rugs and yards of cloth were occasionally sold to visitors.

In addition to these permanent and rotating exhibits special displays were arranged for regional, national or provincial seminars held in Cairo, at towns and villages in Menoufia Province or at Sirs-el-Layyan. In all these exhibits, irrespective of the subject treated, special emphasis was placed on the application of audio-visual aids in teaching. Members of staff and trainees were present to explain what ASFEC was doing in that field and what materials were used. The following are but a few of the occasions when this type of activity took place:

1. The Annual National Craft Exhibit arranged by the Fellah Department in February 1954, for the products of all the social centres. ASFEC exhibited the products of its first village shop as well as a small collection of handicrafts from the Arab States. A small library of interesting publications was also included.
2. At the Arab States Compulsory Education Conference, which was sponsored by the Egyptian Government, the Arab League and Unesco, ASFEC was allowed suitable space to exhibit its activities. One of its interesting panels showed the work of the literacy group. Samples of adult readers, posters, and flash cards were exhibited and attracted a great deal of attention. A flannelgraph with a lesson on nutrition of children was also a focal point for discussion among visitors.
3. At the Poultry and 'Gamous' (buffalo) Fair, which was arranged by the Ministry of Agriculture and ASFEC, a display was arranged by the centre. Panels with charts, photos and posters explained the steps of the project,<sup>1</sup> extension work done, and educational materials used.

Trainees have constantly been encouraged to plan and execute exhibits in order to develop their skills and several small displays were arranged in different special fields. Others did more elaborate work, such as the exhibit arranged by one of the trainees on his return from an educational trip to Upper Egypt and the Sudan. With the exhibit in mind, he had collected items of interest, tools, and photographs. He had also sketched and collected useful data. His exhibit was displayed on a series of five panels, according

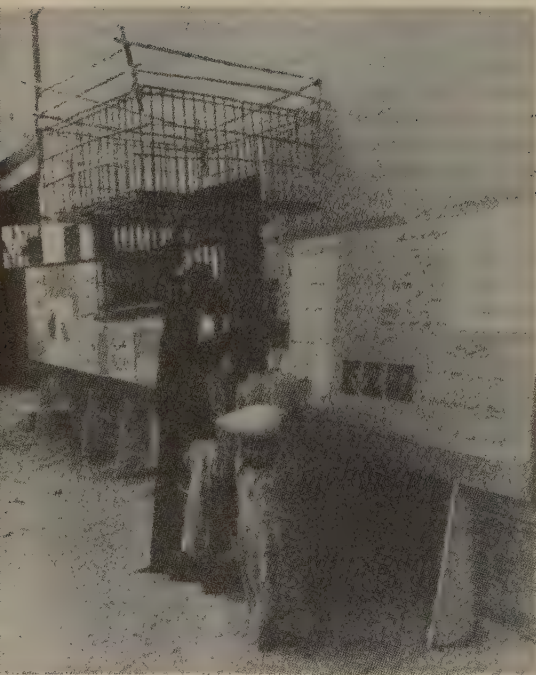
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1. A programme had been conducted in the villages surrounding the centre to improve the stock of poultry and water buffalo by distribution of eggs, by artificial insemination and courses on animal husbandry.

to the following plan: (a) route followed; (b) the people; (c) handicrafts; (d) education of children; (e) programmes of adult education. A small leaflet on the Sudan was also prepared.

Another trainee, whose specialization was village planning, prepared a series of pictorial plans, a *maquette*, and an album to illustrate the study he made of his village. This too was exhibited in the museum.

All exhibits were prepared at a minimum cost using such available material as straw mats, racks made from the ribs of palm, covered tables and shelves, and a few wood panels.

Plans are now being made to broaden the teaching aspect of the museum with audio-visual material, so that it may become a more effective tool in the teaching programme of the centre. Problems related to the Arab States and falling within the scope of the several specializations are being selected. All audio-visual materials produced and used by government departments, international agencies or private organizations will be collected and put on display. Each item will then be analysed and its good and bad points criticized. On the basis of this study, the centre will produce useful educational material that will help fill important needs. New problems will likewise be tackled, and completed studies will then be classified and made available for reference.



*At the Poultry and 'Gamous' Fair. (Photo: Henry Kyllingstad.)*



# THE DEVELOPMENT OF A SOCIAL WELFARE SERVICE IN A MINING CENTRE IN THE KATANGA HIGHLANDS (BELGIAN CONGO)

BLANCHE LEX AND MARGUERITE SIRET

The industrial development of the Katanga region is attracting workers from all parts of the Congo: Kasai, Lomami, Lake Albert and, for the past year, Ruanda-Urundi.

Leaving their normal surroundings, these workers come to live with their families in newly built and relatively modern centres, whose population reflects the full variety of tribal clans, customs and languages found in the Belgian Congo.

Without the traditional institutions which provided a stable foundation and natural leadership in their life in the bush, these workers and their families feel that they have lost their roots. They must therefore be helped to adapt themselves by building up a new social and family background, and to reorganize their lives in totally different material circumstances.

The difficulty is increased by the fact that the men are much more advanced than the women. All the women coming in from the bush are illiterate, and, in addition, they find that they have nothing to do and are totally unprepared for their domestic, family and social responsibilities in town life.

## THE EARLY STAGES OF THE WORK

The first three of our team, including a social worker and a domestic science teacher, arrived in 1947, to organize a social welfare service in the Kolwezi camp. They were soon joined by others, and there are now seven of us for a total population of 13,400, representing about 3,000 families.

The population of the camp is steadily increasing. In 1945 there were 135 children to every 100 adult women, and in 1953, 208. The infant mortality rate has decreased considerably, from 42 per 1,000 in 1947, to 11.5 per 1,000 in 1953.

Our first task was to learn Swahili, the language chosen for common use, endeavouring, at the same time, to establish contacts with the women of the camp, to study their past and present living conditions, and to get to know what they could do and what they wanted so as to be able to help them effectively.

In practice, the women, on their arrival, have to start from the beginning. Their lives have been limited to their own villages, where they have been regarded as servants to the men, their masters; their huts, skilfully built, but requiring no upkeep at all; and the fields in which they have worked day in, day out, while their husbands were hunting.

At the camp, these women no longer have fields to cultivate, but must settle down with their families in brick houses, with windows, tiled floors, furniture, a stove, etc. . . . In the bush, one method of preparing and cooking flour and meat was enough. In the camp, they have no idea what to do with their saucepans, or with the goods on sale in the shops.

They have to learn to keep a house in order, and to improve and vary their daily diet, by adding to it certain new things that can be grown in the tiny garden plot adjoining the house, they have to learn to make and mend their children's and husbands' clothes, to do the marketing, and above all to appreciate the joys of family life, and to assume their responsibilities in a community where each individual has his own place and an opportunity to develop to the full, while yet preserving the traditional values of the clan.

Our particular problem was to make contact with these women, and to win the trust

of the people. The main interest of any mother, and especially of the African mother, is her child, from which she will never be separated, and so we tried to reach the women by taking an interest in their children.

Our centre therefore began its work with the opening of a nursery school for 50 children under the age of 3. At once proud and curious, the mothers of the lucky children accepted spent days crowding round the windows of the schoolroom, watching every movement of the social worker, and the way their children spent their time. When school was over, they would take their children on their hips again, and, before starting for home, exchange their first smiles and their first commonplace politenesses with the European 'mamas'.

But this was only the first step. The camp authorities gave us a list of the families and, a few months after the opening of the nursery school, the parents were invited to an exhibition of women's work, designed to show them what we hoped to achieve. A torn garment was displayed, side by side with a similar garment beautifully mended: a paraffin lamp cleaned daily, was shown beside a smoky and neglected one; cleaned shoes beside uncleaned ones: and kitchen utensils lying in disorder beside others neatly arranged on a simple set of shelves. The exhibition also included samples of knitting and sewing: a child's cap, a pullover, a frock, etc. . . . the whole forming a graded programme, requiring a steady effort, but not too great a one, on the part of the women. Those who completed all the suggested garments successfully would be able to make pretty and useful clothes for themselves, and would learn enough to enable them to go on to a more advanced course.

This exhibition aroused much comment, and a keen desire to learn, but there was considerable scepticism about the abilities of the women. However, 60 women appeared on the enrolment day. After 10 months of hard work, for everything had to be taught, down to the threading and handling of a needle, an exhibition of the work done by the women this time showed the men the unsuspected skill of their wives' fingers, and it was the husbands who urged us most strongly to start several simultaneous courses for the women. The work was now under way. The nursery school was turned into a creche, and from then on the mothers filled the schoolroom both morning and afternoon.

Very soon a whole series of more advanced classes on such subjects as the use of a sewing machine, mending, baby clothes, and infant care, were added to the elementary course. Gradually domestic science, including washing, ironing, mending, cookery, the care of utensils, furniture, etc., and gardening, came to be taught at the Social Centre.

As the practical courses progressed, it became necessary to supplement them with theory, and so that this might be more readily understood and assimilated a 'centre of interest' method was adopted.

#### CENTRES OF INTEREST

The subject chosen must be a simple one, providing opportunity for discussion and practical application. Two subjects in the field of hygiene, for instance, are: (a) how to keep a supply of pure water in the home; (b) why sheets should be used.

One of the domestic economy subjects was 'Introduction to the art of shopping'. This was chosen because we had found that the people of the Congo made no use of the metric system, and continued (although this custom was forbidden by decree) to buy a handful of salt, 2 francs worth of oil, 12 francs worth of fish, a dress-length for a girl of eight, etc. . . . The theoretical discussion was followed up by visits to the shops with the social worker, to learn to judge quality and compare prices.

Thanks to this centre of interest system which has the advantage of achieving something practical (in some cases entire families took part) we have observed a great improvement in standards of everyday life, hygiene, and household management.

An exhibition of the main kinds of work done is held at the end of each year. Interest



is constantly increasing and annual enrolments range from 150 to 200. At the present time, at least 2,000 women have been through our courses and remain in constant touch with the centre.

#### THE INSTRUCTRESSES

It was clear from the outset that our small group must have help from native women, who would be willing to train their companions, and teach them the things they had just learnt themselves, which they were finding so helpful.

It was therefore suggested that the women who attended the first course should become our helpers. Three of the most gifted and influential were chosen, and began a special course of highly practical daily training, requiring neither reading nor writing, since they were still illiterate. Gradually they took over part of the teaching, and in certain cases were made responsible for whole classes. These women not only work at the centre itself, but by their social activities and influence have an effect on the whole camp.

There are now 46 of them, taking charge of the kindergarten, the elementary and more advanced domestic science courses for women, and the theoretical and practical classes in the Domestic Training School for girls of 12 years of age and over.

The 'instructresses' also, in some respects, take charge of the whole neighbourhood where they live. In this way, they give the benefit of their experience to many women who are unable to attend the classes. For instance, in addition to the 180 women enrolled in 1952-53, there were as many as 250 others with whom the instructresses were in touch.

These instructresses visit women in their homes, help their neighbours to spring clean their houses, using the methods taught at the centre, give advice on purchases, and see that the children attend school regularly. They also keep us informed about the physical and moral well-being of the people living in their neighbourhood, current ideas and complaints in the camp, and what their neighbours want. They pass on instructions, recruit pupils for the classes at the Social Centre, and even give lessons in their own or other women's homes.

The members of our group give them regular personal, social and technical training. Two half-days each week are set aside for them, while every six weeks they attend a full six-day session of instruction, in addition to an intensive two or three weeks' course once a year.

#### SERVICES FOR ADULTS

Side by side with the kindergartens and the classes for adult women, a whole network of services and activities is growing up.

Regular 'community courses' are held for women who have already completed the ordinary courses. Their chief purpose is to discuss some general subject affecting the whole community: 'How to organize festivities at home', 'What to do on Sundays', 'School attendance', 'Parent co-operation in education', etc. . . .

For family parties and especially weddings, the people can hire the classrooms, and household equipment, clothes, etc. A small store where goods can be bought cheaply has been opened, a savings scheme is in full operation, and many contacts are being established with the medical service, the civil authorities and employers.

Periodically, social campaigns are launched, leading up to handyman or gardening competitions.

The Family Movement originated as a result of one of these competitions. The men had been asked to make some object such as a set of shelves, a small table, a child's cot, etc. While they were dismantling and sawing up all kinds of crates and boards, and painting and varnishing them, the women sewed the curtains, table-cloths or cot

bedding. The experiment was so successful that, at the request of the families, such meetings were held regularly. The first group formed a nucleus through which the work could be spread, each of the married couples concerned being made responsible for their own neighbourhood, with a view to developing a sense of social responsibility in the inhabitants. The movement has gone on spreading, and is gradually becoming organized.

#### DOMESTIC TRAINING SCHOOL

Girls in this area marry about the age of 15 or 16. In order to round off the primary education which they receive up to the age of 12, and also to remedy the total lack of education of girls coming in from the bush, a domestic training school was opened in 1948.

The aim of this school is to give girls a direct preparation for their future lives as wives and mothers, by means of theoretical and practical classes in ethics, infant welfare, cooking, hygiene, domestic economy, the upbringing of children, and gardening.

The pupils number about 130, divided into groups according to their previous education, and the classes are organized on the centre of interest system. During the second year, a more detailed study is made of the subjects dealt with in the first year, while the third year is devoted to periods of practical work.

Regular meetings are arranged with the parents of girls attending the domestic training school (*Ecole de Formation Familiale—EFF*). This co-operation by parents in education, which is a natural thing though often difficult to secure, is most helpful, since it enables us to appreciate situations which otherwise would escape our notice, to acquire a deeper understanding of the mentality of the people amongst whom we live, and hence to devise more suitable and effective methods of education for them.

#### A MODERN VERSION OF AN OLD CUSTOM

The young people present a great problem. Local custom forbids adolescents to live with their parents. In the villages, a special hut used to be built for them, but this is impossible in urban conditions. Boys and girls are forced to wander at large, or else to lodge with distant relatives who exercise no supervision over them. At the parents' request, a home for girls was opened in 1950 with a social worker and Congolese instructresses to keep a watchful, motherly eye on the inmates. The girls have made this their home where, until they are married, while remaining with their families during the day, they can if they wish prepare their meals, attend additional classes and spend the night.

Lastly, a Training Centre, already built, was opened in January 1956. The idea of this centre is to train a select group of native women to carry on the social services that have already been set on foot. It will be called the Yvonne Poncelet Centre in memory of the vice-president of the UFER and originator of the movement that took our team of workers to Kolwezi.

The Social Centre, which began as a tentative experiment is now, after only a few years, a focus of influence. The women of the camp have shown, with generosity and courage, that they wish and are able to play their own special part in the building of the community, and to assume the responsibilities falling to woman, both as the guardian of sound tradition and as the enlightened mistress of the home, the basic unit of society.

Our own task is to be 'auxiliaries', in the true sense of the word, to people who are in the process of development, to be constantly on the watch to discover their aspirations, to encourage the emergence of local leaders, and to seek disinterestedly, in collaboration with them, the best ways of achieving the progress they desire in harmony and concord.



# UNESCO ASSOCIATED PROJECTS—XI

## SOCIAL EDUCATION IN DELHI

The Delhi State Social Education Scheme was associated with Unesco in August 1951. An account of their work appeared in our April 1954 issue (Vol. VI. No. 2, pp. 78-82). To give a progress report on the work achieved since then, we publish below excerpts from the annual report of this project for 1955, delivered by Mr. N. R. Gupta, Assistant Director of Social Education, Delhi State, on the occasion of the All-India Social Education Day, held on 1 December 1955.

Social education work in Delhi State started on an organized basis from 1948. It is being carried on in different parts of the State by various agencies—government, semi-government and private. There is, however, a close co-ordination between all of them and there is neither duplication nor competition. All organizations have clearly defined fields of activity and work towards the same goal—the harmonious development of every individual and the society through education and enlightenment for making life richer, better and fuller. The movement has, therefore, been regularly gaining momentum and making steady progress.

### THE STATE DIRECTORATE OF EDUCATION

#### *The Community Centres*

The Directorate of Education is responsible for the organization of all social education work in the rural area of Delhi which comprises some 300 villages. During 1955 many new experiments have been made and the work has been greatly extended. We have so far established regular community centres in about 140 villages, where full-time social education workers carry out cultural, recreational and rural development programmes, in addition to literacy and postliteracy work. Women workers organize instruction in crafts like sewing, knitting, embroidery, etc., side by side with the literacy class and other educative programmes meant to teach the members clean habits and give them the knowledge of maternity, child welfare and household management. Each community centre is equipped with necessary material for literacy classes and cultural and physical development programmes. Each one of them has a library and a reading room, and subscribes to 12-15 weekly, monthly and daily periodicals suited to local tastes and interests. Most of the centres have radio receivers and villagers are encouraged to listen to the rural programmes broadcast for their guidance. Post-broadcast discussions are held to arouse enthusiasm and provoke thought among the listeners.

#### *Rural Reconstruction Work*

Priority is given to rural reconstruction work in social education programmes, and efforts are made to encourage villagers to solve their problems themselves. Youth clubs, and *gram sudhar sabhas* are formed in many villages to train the youth for leadership. The village education committees are formed for the purpose of organizing and conducting programmes in the centres (e.g. cleaning of streets and pavements, construction of soak pits and manure pits, provision of urinals and lights, organization of sanitation drives, celebration of festivals and fairs, athletic meets, contests and tournaments and dramatic performances).

#### *Removal of Untouchability*

Removal of untouchability is one of the main items of social education activity in community centres. During film shows, educational *melas* and demonstrations, people are

advised to get rid of this ugly idea of caste and creed which is a great hindrance in the development of the nation. Literacy and cultural programmes are organized without differentiation of caste and creed and are receiving a good response from all communities. Where *harijans* live in separate concentrated blocks, special facilities are provided for taking part in such programmes. Inter-group competitions are also arranged to promote social relationship and brotherhood among the literacy and the post-literacy workers and the villagers.

### *Literacy and Post-Literacy Work*

Day and night classes are held according to the convenience of the villagers and regular tests are conducted after a period of three months.

The following table shows the progress in literacy and post-literacy work achieved during the period under review.

<i>Period</i>	<i>Number of adults enrolled</i>	<i>Number examined</i>	<i>Number passed</i>
4.12.1950 to 31.3.1952	36 344	24 661	18 409
1.4.1952 to 31.3.1953	24 840	17 358	13 199
1.4.1953 to 31.3.1954	5 439	4 010	2 903
1.4.1954 to 31.3.1955	5 354	3 813	3 002
1.4.1955 to 31.10.1955	2 205	1 594	1 222

### *Post Literacy*

1.4.1953 to 31.3.1954	2 155	1 811	1 565
1.4.1954 to 31.3.1955	2 594	1 820	1 662
1.4.1955 to 31.10.1955	1 328	1 270	1 045

*Note.* From 1.4.1953 the length of the course was extended from 4 to 6 weeks to 8 to 12 weeks, so that literacy attained is effective. The number of teachers was decreased owing to the appointment of full-time social education workers. Previously squads of teachers drawn from government primary and basic schools were sent to different villages to conduct literacy classes but this practice did not prove to be effective in social education work. Full-time education workers were therefore appointed, and posted one in each village.

At present 62 centres for men and 50 centres for women are in operation in the rural area of Delhi State.

Many centres suitably situated have been equipped with radio receivers and efforts are being made to provide radio sets to those centres which have none.

### *Survey of the Villages*

During the year under report the detailed survey of approximately 300 villages has been almost completed. The data are now being compiled and an analysis of the requirements will soon be made, according to which the programme will be adjusted.

### *Audio-Visual Education*

Our mobile caravans have continued to tour the villages holding educational *melas*, cinema shows, exhibitions, dramas and demonstrations. Games and sports events were also held and a mobile library service was organized. Villages, in groups of 5-10, have taken part in *melas* and tournaments, and other recreational activities are regularly held. The educational caravan, which is a sort of full-fledged mobile community centre,



is a powerful instrument for arousing enthusiasm for self-development and community development through co-operative effort. These programmes help to keep alive the people's desire to learn and improve.

The statistics in this connexion are given below:

<i>Period</i>	<i>Cinema shows</i>	<i>Melas</i>	<i>Demonstrations (health &amp; agri.)</i>	<i>Exhibitions</i>	<i>Dramatic performances</i>	<i>Intervillage tournaments</i>
7.12.50 to 31.3.51	16	20	16	20	20	20
1.4.51 to 31.3.52	43	65	43	65	65	65
1.4.52 to 31.3.53	85	53	85	53	53	53
1.4.53 to 31.3.54	259	85	406	85	85	85
1.4.54 to 31.3.55	321	81	548	81	81	81
1.4.55 to 31.10.55	66	27	339	23	22	22
<b>Total</b>	<b>790</b>	<b>331</b>	<b>1 437</b>	<b>327</b>	<b>326</b>	<b>326</b>

### *Delhi Rural Broadcasting Scheme*

The Rural Broadcast Scheme of the All-India Radio has been transferred to the Delhi State Government, with effect from 1 April 1954, and is now operating under the Social Education Scheme.

Radio sets have been installed in villages as follows: Najafgarh Zone: 45; Mehrauli Zone: 28; Delhi Zone: 20; Nagloi Zone: 25; Narela Zone: 31; Shahdra Zone: 18.

In connexion with the School Broadcast Scheme during the period under report, 20 radio sets which were donated to Delhi State by the Norwegian National Commission have been distributed to 20 high schools of Delhi. In addition 30 sets have been distributed to middle and high schools in the rural area for the same purpose.

These sets are being looked after by the technical supervisors, each of whom looks after about 50 sets. A battery-charging station is being maintained in Delhi, and controls the movement of batteries.

### *School-cum-Community Centres*

Three centres for women and two for men have been opened in the rural schools with the help of schoolteachers as an experiment in making the village school the pivot of village activities.

### *Model Community Centres*

Five big community centres have been opened under the Five-Year Plan in the following villages: Naraina, Silampur, Bawana, Narela, Patparganj.

These centres, while organizing activities at headquarters, will also feed at least four to five community centres already established in the surrounding villages. As they have only recently been started it is too early to judge of their success, but they have taken a good lead in educational work and have also started literacy and post-literacy classes for the villagers in their respective villages, in addition to the organizing youth clubs and activity groups for rural reconstruction.

### *Janta College, Alipur*

The Directorate of Education, Delhi State, opened Janta College at Alipur in January 1951, for the training of potential village leaders who are expected to do developmental work in villages on a voluntary basis.

The number of students trained yearly is as follows: 56 in 1951, 65 in 1952, 75 in 1953, and 95 in 1954. The total trained amounted to 291.

### *Mobile Janta College (for Women)*

Under the Five-Year Plan of Education Development a mobile Janta College for women has been started. It will start touring from village to village, holding its camp in townships and bigger villages for periods of four to five months. It will train adult women in useful domestic occupations, such as tailoring, embroidery, knitting, etc., and acquaint them with rudiments of home science.

### *National Seminar*

The Sixth National Seminar, organized by the All-India Adult Education Association on 'The role of libraries in social education' was held this year at Delhi. Our workers participated in the deliberations and profited by the experiences of other workers in the field.

### *Summer Vacation Social Education Drive*

During the last summer vacation the Directorate of Education made a new experiment with the school students by organizing a Summer Vacation Social Education Drive in the villages. We have already had experience of such drives in urban areas, but in the rural area the experiment was the first of its kind. It was organized with a view to utilizing leisure hours of the students for the benefit of both villagers and students. Experience has shown that students from rural areas have a kind of inferiority complex and are not able to compete with their urban counterparts. Participation in such drives was, therefore, intended to develop in them a sense of self-reliance and responsibility, a spirit of service, and the habit of tackling baffling problems by themselves. In 138 villages 660 volunteers between the ages 15-20 were enlisted. A squad of 3-8 volunteers, working under a student group leader, conducted the social education programme.

The results of the one-and-a-half-month campaign and the participation of the villagers were encouraging: 138 villages were covered by the 661 student volunteers, enrolling a total of 2,734 adults, the volunteers also carried out the following activities:

1. Took out Parbat Pheris in the morning, singing songs out of the books given to them for the purpose.
2. Carried out street cleaning after the Parbat Pheris with the help of villagers.
3. Conducted physical activities like *akhara*, *kabddi*, volley ball and such other programmes to revive rural games.
4. Carried out the village extension work in the form of pavement of streets and construction of manure pits etc., according to the needs of the villagers.
5. Organized literacy groups for the illiterate and read out from books supplied to them for others as well, when found in groups.
6. Organized discussion groups after reading books to them.
7. Organized radio listening programmes.
8. Organized recreational programmes of *bhajans*, *kirtans*, dramas and dances, etc., for the entertainment and education of the villagers.

### SOCIAL EDUCATION DEPARTMENT: DELHI MUNICIPAL COMMITTEE

The Social Education Department of the Delhi Municipal Committee has been active for the past seven years.

The Social Education Department formerly operated 19 social education centres and held 55 literacy classes. The Union Government, however, decided to provide 25 part-



time social education workers to help the educated unemployed and to open much needed additional social education centres in the city. At present 25 of these sub-centres have been started, most of them in the slum areas.

This period of seven years has provided opportunities to the general public to take advantage of the social education activities and to the field workers to experiment with the methods of organizing the educational, cultural and recreational activities. These seven years have given the department rich experience which is being used profitably to develop the cultural and social life of the capital.

### *Social Workers Camp*

With a view to developing discipline, sportsmanship and fellow-feeling among the field workers of the department, a three-day camp for social education workers was held for the first time in April 1955, near Humayun's Tomb. Although it was a short camp, it provided a healthy atmosphere for training, recreation and the development of initiative and resourcefulness. Above all, it afforded an experience of community living for the 40 workers who participated, and fostered a spirit of service and fellowship which is so essential for their work.

### *Third Literacy Campaign*

The most striking achievement during the year under review has been the successful completion of the third literacy campaign, with the help of student volunteers and other honorary workers. The literacy campaign has now become an annual feature of the Social Education Department.

Whereas, during the literacy campaign of 1954, 277 women and 421 men volunteers taught literacy to 2,035 women and 3,668 men, this year 3,975 men and 2,263 women were taught literacy by 363 men and 348 women volunteers. A special feature of this year's campaign was the stress laid on the follow-up work which is being undertaken by 80 literacy classes which have been reorganized in different parts of the city.

These literacy campaigns organized by the department have a very important value for they create a consciousness in the masses for removing illiteracy and secondly they also provide opportunities of social service to students and other social service minded people thereby, creating in them an interest for social education which is a great need of the country today.

### *Social Education Centres*

Among the facilities and programmes provided at social education centres are literacy, training in citizenship, games, music concerts, dramas, poetry readings, debates, talks, discussions, study circles, film shows, reading rooms and libraries etc. At the social education centres for women teaching of crafts is the main attraction, and the centres are therefore becoming growingly popular. On an average nearly 450 women attend the craft classes daily. With a view to the improvement of designs and colours, the craft course was revised in the light of the most recent scientific developments. About 225 women received certificates.

### *Programme Extension Service*

The Extension Services programme has now entered its third year. It has affiliated 35 social agencies working in the field and has thus been able to extend various social education programmes to other agencies: Bharat Sewak Samaj, the Delhi School of Social Work, the Indian Adult Education Association, Gandhi Smarak Harijah Shiksha Kender, Idara Talim-o-Tarraqqi, the Indian Co-operative Union, Talimi Markaz, the Delhi Women's league, Saheli Sabha, etc.

## NEW DELHI ADULT AND SOCIAL EDUCATION CENTRES

For the past seven years these centres have been directed by Shri U. A. Basrurka, and they are almost wholly financed by the New Delhi Municipal Committee. At present there are 28 centres for men, 20 for women, and 13 for children, with an enrolment of 610 men, 417 women and 760 children. The staff includes 70 teachers, two education supervisors, one welfare worker, one drill instructor, one cultural programmes supervisor and various voluntary workers. Adults are taught Hindi, simple arithmetic, civics, and geography, and one day a week is allotted to cultural programmes for which all the centres combine.

This organization is doing very useful work in New Delhi area, and up till now 5,600 adults and 2,100 children have attended. It is proposed to convert them eventually into fully-fledged social education centres.

## SOCIAL EDUCATION DEPARTMENT, DELHI PUBLIC LIBRARY

The Delhi Public Library, a pilot public library project sponsored jointly by Unesco and the Government of India, Ministry of Education, organized during the period November 1954 to October 1955 181 group meetings in which 12,726 persons participated. The library arranged 131 film shows which were attended by 39,000 persons. Twenty-three exhibitions were displayed. The Social Education Hall was lent to 28 different organizations. The Social Education Department of this library served about 70,000 persons.

## NEW DELHI SOCIAL SERVICE LEAGUE

The League has undertaken several activities of social education, including a programme of social education for backward groups. It is at present running four social education centres: two at the Talkatora Harijan Colony, one at the Jalebi Chowk (Central Sectt) and one at Aliganj Colony, Ledhi Road.

## TALIMI SAMAJI MARKAZ

The Markaz runs a community centre in Kucha Rahman. In addition to literacy classes it has organized a community tea stall, field clubs, community craft exhibitions, a sewing class, etc. Arrangements have been made for the distribution of milk powder donated by the Indian Red Cross Society, New Delhi, for the undernourished children. The Markaz distributes the milk and maintains a regular progress chart of each child.

## SHRI SHIV DAYAL JAIN FREE NIGHT SCHOOL

This organization is doing social education work in the Saddar Bazar area. It holds literacy classes for adults most of whom are labourers and small artisans, and also provides cultural programmes. There are three paid teachers working in the school and 46 adults are at present taking advantage of the free classes.

In addition to the above agencies there are many more working in the field of social education of which we mention only a few below: Idara Talim-o-Taraqqi, Indian Adult Education Association, Bachon Ki Baradri, Balak Mata Centre, Delhi School of Social Work, Delhi State Adult Education Association, Indian Co-operative Union, Balmiki Satsang Mandal, New Delhi, and Gandhi Samark Harijan Shiksha Kendre, etc.



# NOTES AND RECORDS

## INTERNATIONAL

### EDUCATIONAL PROGRAMMES AMONG MUSEUMS

*Australia.* The Australian National Advisory Committee for Unesco has just published the Proceedings of the seminar on The Role of Museums in Education<sup>1</sup> held at the National Museum of Victoria, in Melbourne, 7-11 September 1953.

The seminar had been arranged for the Australian National Advisory Committee by the Australian Unesco Committee for Museums as a follow-up to the Unesco seminar held in Brooklyn, New York in 1952. The Australian participant at Brooklyn, Mr. F. R. Morrison, Deputy Director of the Museum for Applied Arts and Sciences, New South Wales, helped to plan the programme for the Australian seminar. This was divided among the following subjects: A General Survey of Museum Education; Museums as Community Centres; The Education Officer in Museum Education; Museum Presentation for Education; Specialized Museums; Ways and Means of Developing Educational Functions of Existing Museums; and Modern Museum Requirements.

The report ends with a series of recommendations and resolutions which emphasize the benefit of the seminar to both museographers and educators present, and also suggests that seminars dealing with specific subjects related to museums and education should be held periodically.

*Belgian Congo.* In 1935, an exhibition of modern Congolese arts and crafts was shown under the auspices of the administrative and commercial authorities of Léopoldville. It was realized that this furnished an opportunity to encourage arts and crafts, to find markets for them and to preserve a traditional means of artistic expression. A museum of native life (Le Musée de la Vie Indigène) was therefore established and in 1953 was moved to its present quarters; it is hoped, by 1958, to have a new building which will be designed specifically as a museum.

The museum plays an important part in the lives of the people. In 1952 it instituted a free course in ethnology and primitive art, widely attended by administrative officials and mem-

bers of various societies, as well as a course for the Congolese to interest them in their own history and traditions and develop an awareness of the potentialities of their art. The museum also organizes free exhibitions of works by native artists. If these works are sold, a commission on sales is charged to contribute towards expenses. The collections in the museum also furnish a valuable record of the changes which the native people are now undergoing.

*Finland.* Many countries have museums which are concerned with immediate and individual problems. A well-known example is the famous Cleveland Health Museum in Ohio (U.S.A.) whose exhibitions and popular radio programme make a definite contribution to the rising standards of public health. Another such museum dedicated to contemporary problems of the community it serves is the Social Museum, in Helsinki.

It is a State institution which has as its specific theme the improvement of living conditions. Industrial safety measures for workers, traffic safety, the use of electricity, and knowledge of hygiene (diet, disease, etc.) constitute some of the exhibitions.

Perhaps the most important exhibition is the one dealing with child welfare. Here models are used to give advice on the care and feeding of babies, the type of clothing which they should wear and the different diseases to which they might be subjected.

An active educational programme for students, schoolchildren and workers is organized. The museum also has a library with materials from all countries on these subjects, and visual aids such as slides and movies are shown.

*Hawaii (U.S.A.).* The Bernice Pauahi Bishop Museum, Honolulu, has an extensive collection of Polynesian ethnological material as well as important natural historical collections, particularly in malacology, entomology and botany.

During World War II it gave courses to train soldiers, sailors and airmen in the techniques of survival in an oceanic environment. Knowledge of adaptations for survival used

1. Australia. Commonwealth Office of Education, 1955.

by Polynesians before the coming of Europeans was drawn upon and taught and was a factor in saving many lives.

The museum has recently begun an intensive effort to expand its educational activities for the people of Hawaii and for the thousands of tourists who come there each year. These services centre around new exhibitions which show examples of ancient Hawaiian art and the culture which produced it. The theme of the exhibitions will be the study of 'Man and Nature in the Pacific' and the diffusion of new knowledge of the Pacific.

In addition to its general educational services to the public, its collections of over 5 million specimens are used for research by scientists and scholars. Many new insect and plant pests have been introduced and the collections are an important factor in their control. It is also the official depository of the Territory of Hawaii and recently received its first appropriations for the maintenance of the collections from the Territorial Legislature.

*Mexico.* In 1949, a congress for the purpose of studying and planning a system of adult education was held in Mexico City. A group of art teachers submitted a resolution calling for a series of reforms to increase practical interest by visiting museums, by the organization of exhibitions designed to produce an appreciation of art, etc.

These exhibitions have been organized by the Instituto Nacional de Antropología e Historia in collaboration with the Museo Nacional de Arqueología, the Universidad de Nuévo Leon and the Direcciones generales de Enseñanza in Mexico. The exhibitions were planned to cover the pre-Columbian period of art, the Colonial Period, nineteenth century and contemporary art.

These exhibitions have been shown to children in different school districts, but they are also designed to reach beyond the school age groups. The success of these exhibitions has also led to consideration being given to organizing similar exhibitions for natural history and geographic subjects.

*Netherlands.* A new natural history museum was opened in 1955 on Terschelling, north of the Friesian coast. It is intended to be a local, instructional museum for the study of the ecology of the island.

It is typical of a large number of new regional museums which attempt to show the salient points of the region to visitors quickly and graphically, so that they may understand the environment and the interrelationship of the various plants and animals. The function of

vegetation in the formation of dunes, the work of the Forestry Service in the area as well as the protection of birds, make up part of the exhibitions on view.

*Spain.* The Museo Textil Biosca is a new museum recently opened (1946) in the textile manufacturing town of Tarassa, near Barcelona. It is a private museum affiliated with the Instituto Industrial of Tarassa, and its collections consists of about 4,000 ancient fabrics, the largest collection of its kind in Spain.

Four hundred representative examples are on exhibition—the others are kept as a study collection for experts and students. These fabrics are divided into Coptic Egyptian, Hispano-Arab, Eastern fabrics (including Byzantine, Persian, Sino-Japanese, etc.), pre-Columbian (American Indian), Gothic, Italian and Spanish fabrics of the Renaissance, French silks of the seventeenth and eighteenth centuries, etc.

It functions as an important reference centre for the textile industry of Spain. Students, fine arts associations, and decorators study its materials. It is particularly useful for students from the Tarassa schools of textile experts and engineers.

*U.S.A.* One of the most important social problems of today is that of racial prejudice—basically a lack of understanding of the biological nature of man and of his cultures. Museum exhibitions can be used to present such social problems realistically and graphically, so that the visitor becomes aware of the emotional and non-logical bias which underlies prejudice.

Several museums throughout the world have had such exhibitions. A recent one, prepared by the History of Anthropology Division of the Los Angeles County Museum, was called 'Man in our Changing World'. The first part of the exhibit was a presentation of the varying physical expressions of the species *Homo sapiens*, with an explanation of how racial differences occurred as outcomes of environmental selection, isolation, etc. It was shown that within a given major race there are many physical variations which individually overlapped with others in other racial groups.

The second part of the exhibition was devoted to showing cultural values which determine habit patterns, cultural determination of what is learned, etc., which serve to differentiate members of different societies from the same racial stock—or which cause members of different racial stocks, living in the same environment, to use a common language and share common ideals and thought.

Photographs and objects were used to show



the interdependence of contemporary cultures and to underline the principle that regional differences are variations of similar themes.

*Yugoslavia.* In recent years, 50 regional and local museums have been opened in small provincial towns in Yugoslavia, usually on the occasion of some commemoration or anniversary. The initial collections were built up from gifts presented by the local inhabitants. The following example illustrates the interest displayed by the population and the active part they have played in founding these museums. The inhabitants of an isolated village, having received a poster for the 1954 Museum Week, had agreed to organize, on fair-day, an exhibition of old national costumes, household objects, farm tools, lace and filigree jewelry; the owners of the oldest and best-preserved specimens were to receive prizes awarded by the educational authorities. When they saw the importance attached to these objects by the educational authorities, the people donated a certain number of them, and expressed their desire that an ethnographical collection should be built up. In this way a local museum came into being.

The regional and local museums are successfully seeking out and collecting considerable quantities of material characteristic of their particular locality or region, and relating to its history, ethnography, flora, fauna, mineral wealth, etc. Well thought out classification and display of the exhibits have speedily attracted visitors to these museums; during the 1955 Museum Week, for instance, one local museum was visited by a total of 519 people from neighbouring villages who came in seven parties. The Sremski Karlovci museum organized an exhibition on basket-making with the object of fostering this traditional local industry.

The regional and local museums are, in fact, well placed to take a direct part in adult education. The public authorities of the commune place premises at their disposal, where they can arrange lectures, and in many cases these museums provide a basis for the foundation of a 'people's university'.

Primary- and secondary-school teachers also play an important part in adult education, and it is therefore necessary to acquaint them, during their training, with all the possibilities of adult education and all the methods used in it. They exercise a great influence, through the lectures they give in the people's universities and similar institutions. Seminars organized at central museums and other institutions, give teachers an opportunity to become familiar with the methods used by museums and similar bodies in the field of adult education.

The training for primary teachers concludes with a year of specialized study, during which they are acquainted with the various features of modern city life, attend lectures in museums, go to theatres and art galleries, concerts and literary gatherings, films and exhibitions, where they have the opportunities of talking with writers, painters, sculptors, composers, actors and so on. They also visit industrial concerns and other important establishments. In this way they gain an extensive first-hand knowledge of the cultural and economic life of large centres, which is helpful to them later in organizing adult education programmes.

The teacher is not only concerned with his school and the teaching of children; he must also foster popular education—in the broadest sense of the term—of which adult education is a branch.

#### BURMA TRANSLATION SOCIETY

Following the series of articles which have appeared in recent numbers of our bulletin on agencies producing reading material for new literates and on their methods of work, readers will be interested in the operations of this non-profit-making society. With an editorial and printing staff of over 250, the Burma Translation Society has for some years been concerned to develop a wide range of reading material in the Burmese language. The notes below are taken from a recent pamphlet issued by the Society.

'When the Burma Translation Society was founded by the Hon'ble Premier U Nu in 1947, the average citizen of Burma had little access to world knowledge. Except for publications on Buddhism or politics, little or nothing was available in Burmese for the general reader, the student, or the scholar.

'The Society's mission is to bring Burmese language and literature up to date. The Society publishes, prints and distributes books on all subjects and for all reading audiences and stimulates through its special activities the cultural and intellectual life of Burma. Such has been this stimulation that it is less and less necessary to depend on foreign authors for materials. Today, very few of the Society's publications are direct translations from other languages.

'Special content series include the *Science Series*, *History Series*, *Fifty Years Series* (covering the development in science, travel, sports, education, business and commerce, government and world affairs in the first half of the twentieth century). *Great Books Series* (classics from other countries), and the *Pyidawtha*



Three of the science series booklets: 'How the Sun helps Us', 'Early Man' and 'Use and Control of Fire'. (Photo: Unesco.)

(Welfare State) Series (123 titles covering basic knowledge of the modern world).

Titled *Sarpay Beikman* (Palace of Literature), the monthly magazine includes popular and highly illustrated articles on science, world history, current events, everyday economics, agriculture, health, and general information. The Burmese angle is a "must" in every article, and simplicity is the key-note of the accepted style. Each month 21,000 copies are distributed to all public schools and libraries and to the general public.

One of the principal aims of the Society is to provide the general reading public with literature on all aspects of world thought. The *Mass Enlightenment Series* includes books on such subjects as *Retail Trade*, *World's Great Scientists*, *Birds of Burma*, and *Microbe Hunters*. The *Pocket Series* and the *Home University Series* include such books as *The United Nations Organization*, *How to Study Budget*, and *Alphabet of the Soil*.

Recently, the Society initiated plans to publish a *Popular Pocket Series* to provide in a simple and interesting manner information that is vital to the daily life of the people with little or no formal education. This series will be prepared by Burmese authors and technicians working in close co-operation, and each highly illustrated booklet will be from 16 to 40 pages in length. Sub-series will include health, agriculture, civics, general culture, economics, recreation.

A fifteen-member Council manages the Society, and a Project Committee, appointed by the Council, initiates plans for publication

projects. The Managing Secretary administers Council and Projects Committee decisions, with his editorial and printing staff of over 250.

Special Committees, made up of leading specialists in all fields, advise the Society in all aspects of its continuing programme. Technical Terms Committees meet every Saturday and are rapidly drawing up and standardizing Burmese equivalents of foreign terms in all areas.

The Society selects and trains its own writers and translators, although manuscripts from outside authors are gladly accepted and are often solicited.

The printing plant uses latest Monotype automatic machines, and presses include a two-colour automatic press and several one-colour machines capable of running over 3,000 copies of a sixteen-page book an hour. A block-making laboratory, hand-composition department and bookbinding section complete the printing plant.

Editions are usually 20,000 or more copies of each book. The government chooses those materials it considers useful in schools and village libraries and purchases from 15,000 to 20,000 copies of such books for distribution. The Society usually sells 5,000 copies of each book on the open market and plans to expand the sales organization to increase this figure.

The government often gives outright grants to the Society to help develop its building and equipment facilities, although programme expenses are borne completely by the Society. The Society is non-political and the Council has insisted that employees are not to participate in party politics.

Each year a prize is awarded for the best Burmese novel, best translation of a Great Book, best work of the *belles lettres* class, and the best work on any subject of general knowledge. Premier U Nu once described the awards as an attempt to stimulate the production of "New Life Literature" that should go hand in hand with the "New Life Culture" that Burma is building as an independent and sovereign country.

When manuscripts are available, it still remains for the books to be printed and distributed for use by the public. To contribute to the growth of production "know-how" the Burma Translation Society directs a continuing training programme for compositors, machinemen, bookbinders, and engravers. To promote effective utilization of books, the Society



organizes short-term courses in librarianship for those in charge of reading room and school libraries.

'Burmese culture talks and shows are staged in co-operation with the Ministry of Union Culture, usually at the outdoor theatre on the Burma Translation Society grounds. Often, as many as 1,000 people attend each function. Through these public events, the Society encourages public interest in Burmese literature and fine arts.

'Although a non-governmental organization, the Society co-operates closely with the government. Recently, in order to encourage production and use of educational publications by government departments and ministries, the Society conducted a three-month Educational Publications Study Group. Representatives of fourteen government ministries and departments studied all aspects of educational publications work from the planning of the over-all programme, to the preparation and distribution of individual publications. Meetings were held twice a week and were under the direction of Dr. Seth J. Spaulding, Ford Foundation Consultant to the Burma Translation Society.

'All public schools now use Burmese as the medium of instruction. The Burma Translation Society is one of the largest textbook publishers in Burma, producing the following materials: textbooks (for elementary, middle and secondary schools); teachers' handbooks; school library materials; training materials for technical and vocational schools, such as the Insein Technical Institute, School for Public Health Assistants, etc.

'An agreement is presently under consideration through which the Burma Translation Society would act as publishers for the Rangoon University in making available university textbooks and reference materials.

'Compilation for an *Encyclopaedia of Popular Science* has just begun. To be highly illustrated and in simple language, this new series will make available to the Burmese people the various aspects of science so that they will inevitably become science-minded.

'A fourteen-volume *Burmese Picture Encyclopaedia* will soon be available. The first volume has been distributed to all government schools and libraries and to the public. The completion of the series, begun in 1949, will be a milestone in Burma's progress toward making world knowledge available to all who read Burmese. In addition to information of inter-

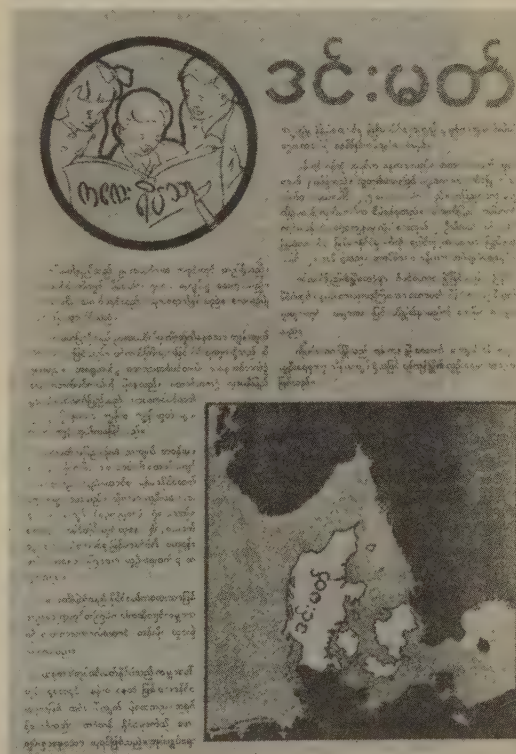
national significance, major emphasis in the encyclopaedia is on Burmese and Asian culture. Considerable original research was done in gathering information for the encyclopaedia, and scholars have suggested that portions on Asia be made available in English.'

## BRAZIL

A recently created foundation in Brazil, which acts as an auxiliary service of the National Rural Education Campaign, is the Brazilian Regional Fundamental Education Centre. Located in a rural area in the vicinity of the city of Colatina (State of Espiritu Santo), its principal object is the provision of theoretical, practical and specialist training for the staff required for fundamental education work in the country. In particular, the new centre caters for the technical activities involved in the campaign undertaken by the Ministry of Education and Culture.

For the fulfilment of these objects, the Colatina centre will organize courses of varying length for: (a) the theoretical and practical training of fundamental education assistants drawn from various parts of the country;

*A page from the popular Burmese monthly periodical.*  
(Photo: Unesco.)



(b) the recruitment and theoretical and practical training of local leaders, i.e. persons to be directly responsible for community education; (c) the provision of guidance and instruction for rural school teachers on the various aspects of fundamental education; (d) the training of higher grade fundamental education teachers, and specialist training of fundamental education technicians.

The Colatina Fundamental Education Centre began its work on 4 September 1955 with a qualifying course for fundamental education teachers. The director of the centre is the Brazilian professor, Joaquim Moreira de Sausa, and its functions will include ensuring the fullest co-ordination with local, regional and state official bodies, in order that all may work together to improve the rural population's living conditions.

## INDIA

A Literary Workshop for training prospective writers for neo-literates in Marathi was held at Bhor, Poona District from 13 December to 25 January 1956. Twenty writers experienced in the production of literature were given six weeks training. Each trainee was expected to write two books which will be tested with adults and revised in the light of the experience gained.

Mahamopadhyay D. W. Potdar, an eminent educationist from Maharashtra, inaugurated the Workshop on 13 December. Shri B. G. Jagrap, Chairman, Regional Social Education Committee for Maharashtra, was Director of the Workshop and Shri V. B. Karnik, Social Education Officer for Maharashtra, the Associate Director.

## POLAND

### *The Literacy Campaign in Poland*<sup>1</sup>

The pre-war official statistical yearbooks showed that 23 per cent of Poles over the age of 10 years could neither read nor write. In the country districts, the percentage of illiterates was as high as 26 per cent.

From 1939 to 1945, during the Nazi occupation, the number of illiterates rose considerably, as a result of the closing of all Polish schools in the territories annexed by Germany, and the political discrimination from which Polish schools under the military government suffered.

In 1945, therefore, the popular government of the Republic of Poland was left with a distressing heritage of mass illiteracy.

On 1 December 1948, 1,416,083 persons bet-

ween the ages of 14 and 50, who could neither read nor write, had been registered. To remedy this situation, on 7 April 1949, the Legislative Assembly (Diet) of the Polish People's Republic passed an act for the abolition of mass illiteracy.

This bill provided for free instruction for illiterates and semi-illiterates between the ages of 14 and 50, and for a general literacy campaign. A government director of literacy work and various district officials were put in charge of these activities. The following bodies were set up: (a) a general commission for literacy work under the government director; (b) voivodship (departmental) committees, under voivodship officials; (c) district committees, under the district officials; (d) communal committees, under the Executives of the People's Councils in the communes.

Two years were allowed—until 31 December 1951—for the work involved in abolishing mass illiteracy.

Classes organized directly by the State, and courses and study groups organized by industrial concerns and social welfare bodies provided instruction for illiterates and semi-illiterates.

Towards the end of this programme, individual teaching was also provided for illiterates and semi-illiterates. Professional and voluntary teachers alike, gave instruction as part of the programme of social welfare work.

Generally speaking, the courses were planned to cover 240 teaching hours (12 weeks), and were based on a syllabus comprising the study of the Polish language, the history of Poland and the modern world, arithmetic and geometry.

To carry out this programme, special textbooks were devised for adults attending the courses or study groups, or learning privately. For instance, 1,270,000 copies of *Start* (The beginning) and 690,000 of *Na Trasie* (On the way) were published. Special arithmetic and geometry books for adults were also brought out.

Those attending classes or learning individually had to appear before a board of examiners at the end of the course, to be tested on the subjects in the syllabus.

By 1 December 1951, thanks to the tremendous efforts made by the professional and voluntary teachers, and by industrial concerns and social bodies, 1,019,542 people between the ages of 14 and 50 had learnt to read and write. This figure does not include young people over school age who were learning to

1. Notes supplied by the Polish National Commission for Unesco.



read and write at primary schools. Thus, in two years, according to plan, the Government of the Polish People's Republic carried out a successful campaign against mass illiteracy, and more than 1 million people were qualified for admission to workers' schools.

Since 1952, the Ministry of Education has been responsible for teaching the remaining illiterates. The machinery set up for the literacy campaign was abolished, once its basic objects had been achieved.

During 1952 and 1953, the Ministry of Education compiled a register of the remaining illiterates, with a view to arranging for them to attend elementary classes. In this way, 51,499 people have learnt to read and write, either in classes or individually. The remainder (about 35,000) attended classes during 1953-54, and by the end of the year the results provided for in the programme were achieved. By the tenth anniversary of the Polish People's Republic, all citizens between the ages of 14 and 50 were, theoretically, able to read and write.

These historic achievements, however, represent only the first stage in a cultural revolution. The Polish People's Republic is seeking to provide seven years of primary education for all adults. For this purpose, the Ministry of Education instituted a new system for the academic year 1952-53, under which all those who have successfully completed the elementary courses (ex-illiterates) and all those who have reached the standard of two, three or four years of primary education, can consolidate what they have learnt, in reading groups, at the primary level, groups preparing adult extra mural students for examinations on the primary school syllabus, and workers' schools.

The reading groups at the primary level and the classes preparing extra mural students for examinations on the syllabus for the second, third and fourth classes in primary schools, prevent a relapse into illiteracy, foster interest in reading and make it a habit, pave the way for the daily reading of newspapers, periodicals and books and, above all, enable adults to proceed from primary schools to workers' schools.

The Ministry of Education has drawn up a programme for the reading groups at the primary level, including a list of compulsory texts which members must read and discuss. They also read newspapers and periodicals, and produce summaries of what they have read. In choosing reading matter, the special and professional appeal of the texts for readers is taken into account. Each group consists of 5 to 20 members, and an average of 6 hours

teaching a week is provided, for a period of 5 or 6 months.

These groups are attached to industrial concerns, libraries, cultural centres, young workers' clubs, community centres, State farms and producers' co-operatives, besides being set up in villages. Their leaders are professional teachers doing social work, who are paid by the hour from funds drawn from the budget of the Ministry of Education, which supervises the teaching and the running of the classes.

Membership of these groups is not compulsory, and they do not include all those who have completed the elementary courses. Individual reading lessons are available for any people who, for various reasons, cannot attend the 'group' classes during the week. In this case the group leader provides those who have completed the elementary course with books he has chosen, has informal talks with them, and, from time to time, organizes an evening meeting on a particular author or work.

This move to foster individual reading is calculated to influence hundreds of thousands of people who were not formerly in the habit of reading and did not use libraries. It is producing many new readers, and thus helping to carry out the policy of accustoming all adults to reading. For the benefit of the new readers drawn from the ranks of the former illiterates, publishing houses are bringing out attractive books, lavishly illustrated, in large clear print with short biographies of the authors.

#### URUGUAY

##### *First Experimental School Group*

An interesting fundamental education project has been launched in Uruguay, by the National Council of Primary Education and Teacher Training, in the shape of an initial school group organized on a trial basis in the Department of Cerro Largo. The primary purpose of the group is the application of fundamental education methods for an all-round improvement of country dwellers' living conditions. Its plans cater as much for the adult population as for children and adolescents of both sexes. The programme was devised after careful investigation, and similar studies are still proceeding as a permanent means of evaluating the work accomplished by the whole body of teachers in the area.

The group includes six rural primary schools, one of which acts as the central establishment. In addition, it has the services of a body of specialist teachers, not attached to any single

school, dealing with health, nutrition, domestic economy, child care, home industries, literacy work with adults, sport and recreation.

The most outstanding feature of this experiment, which is under the charge of Miguel Soler a CREFAL-trained fundamental education expert, is the close co-ordination of all school activities with adult education and community development. Furthermore, the fullest co-ordination has been effected with various officials of the Ministries of Public Health, Agriculture and Animal Husbandry, Public Works, the Interior, etc., stationed in the capital of the Department. The group is located near the Brazilian border, and its work covers an area of nearly 100 square miles with an estimated population of about 3,500.

A series of mimeographed publications, including informative pamphlets, the teachers' bulletin, work plans, reading booklets for country people and the childrens' newspaper, give a clear idea of the organization, the working methods, the objectives pursued and the achievements secured in over a year of intensive work.

#### *National Commission for Full Literacy*

In the middle of last year a National Commission for Literacy in Uruguay was set up in Montevideo, with a lawyer, Mr. Hector A. Gerona, at its head.

The launching of movements of this kind is all the more encouraging when they evoke enthusiastic efforts by the most varied sections of society—teachers, workers, industrialists, students, cultural, artistic and trade union organizations, State agencies, specialized services, the army, neighbourhood associations, and the police—all of whom gave the campaign generous and valuable assistance, thereby making it an eminently popular and patriotic movement.

The efforts of the Commission in 1954 were directed in the main to the following matters: (a) cultivation, throughout the nation, of a sense of the importance and significance of the campaign, and (b) conduct of a pilot census of illiterates in selected regions of the country.

The census in the capital (Montevideo) was entrusted to students from the teacher-training institutes and demonstration schools; and with the co-operation of teachers and residents in the sector investigated they speedily accomplished their important task.

Evidence of the support afforded to the movement is to be found in the regular attendance of residents, students, and teachers at the short course on census taking and card-index systems arranged by the Executive Committee.

The outstanding success of the census carried out in a ward of Montevideo, served to whet keenness in other parts of the country, as a result of which it proved possible, within a brief space, to complete other sectional experimental censuses in the most varied and widely separated regions.

Areas of distinctive types were chosen for the sample censuses: both town and country were represented, and the latter by both a stockraising and an agricultural area. The result was the acquisition of a wealth of material which will need to be taken into account in the literacy work which the Commission will be carrying out in the current year.

Among the members of the Organizing Commission for the Census were Professors Roberto Abadie Soriano and Alfredo Ravera, both of whom were directly associated with the work done by Unesco on literacy and adult education at the seminars held in Rio de Janeiro (1949) and Montevideo (1950).

The Literacy Commission also instructed Professor Ravera, on a study tour of Europe, to collect information, reports and other material relevant to the purposes of the campaign.

An interesting point—and one which must, in justice, be mentioned—is that, to date, the movement has been entirely financed with funds, services and contributions from private persons or institutions: industrialists, the press, broadcasting, traders, cinemas, trade unions, etc.

In the current year the Literacy Commission is devoting itself mainly to setting up literacy centres in various centres of population for which it is assured the fullest co-operation from the Council of Primary Education and teachers' bodies.

Individuals or organizations interested in obtaining information on this movement may address their inquiries to the Comisión Nacional de Alfabetización (Presidente: Escribano Héctor A. Gerona, Ministerio de Instrucción Pública, Montevideo, Uruguay).

#### CUBA

##### *United Nations Association—Youth Section*

The Cuban United Nations Association is planning a second international United Nations Work Camp for the summer of 1956. Last year's camp took place at San Antonio de los Baños during August. Workers, students, Boy Scouts and members of the local international relations club first undertook a survey of an underprivileged part of the town: the population, the economical structure, the cultural life, the housing conditions. They then installed



latrines for 40 houses, and improved the garden of the school. In addition, they prepared a Model Home, to show villagers how houses could be re-decorated at very little cost. The Ministry of Health provided the camp with a mobile rural sanitation van in order that participants might give medical aid and lessons in hygiene.

#### PRIZES FOR AFRICAN AUTHORS

As we announced in our January issue, the Margaret Wrong Medal is offered in 1956 for a published work of outstanding literary merit by an African whose home is in Central Africa including Nyasaland, Northern and Southern Rhodesia, Mozambique and Angola. Only original work written in an African language and published between 1 January 1953 and 31 December 1956, will be considered. Except for entries comprising collections of original verse, books of less than 25,000 words will not normally be considered. No author may submit more than one book, two copies of which should be delivered after 31 December 1956, and before 28 February 1957, to: The Director, Northern Rhodesia and Nyasaland Joint Publications Bureau, P.O. Box 208, Lusaka, Northern Rhodesia, Central Africa. Entries should be clearly marked 'Margaret Wrong Medal'. After examination by judges competent in the language in which each book is written, any book which is recommended will be forwarded to London, where the award will be made by a special body of assessors. The decision of the assessors will be final. No award will be made unless a work is presented which is of outstanding merit as literature.

The Margaret Wrong Prize of a sum not exceeding £20 is offered in 1956 for a piece of original literary work by an African whose home is in any part of Africa south of the Sahara. The length of the manuscript should be not less than 7,500 and not more than 15,000 words. The language may be in English, French, Portuguese or Afrikaans. The manuscript submitted must show literary merit and be of general interest and suitable for publication. The subject matter may include fiction, biography, folklore, history or studies

of African life and thought. Each manuscript must be accompanied by a statement signed by the author that it is his or her unaided work and not previously published. No author may present more than one manuscript which must be clearly written, preferably typed, and written on one side of the paper and addressed: 'Margaret Wrong Prize', c/o Mrs. Snow, Edinburgh House, 2 Eaton Gate, London, S.W.1. All correspondence should be clearly marked 'Margaret Wrong Prize'. Manuscripts must reach the above address before 31 December 1956. In the award of the prize the decision of the judges will be final. While the organizers of the Margaret Wrong Prize Competition are not themselves able to guarantee publication of the winning entry, they are prepared to make every effort to secure publication of suitable manuscripts.

#### ADULT EDUCATION IN A CHANGING AFRICA

Such is the title of an attractive little pamphlet edited by David and Helen Kimble and published in 1955 by the International Federation of Workers' Educational Associations (IFWEA). David Kimble is Director of Extra-Mural Studies at the University College of the Gold Coast and the pamphlet records some of the speeches made, the papers presented and the reports drawn up at an Inter-African seminar held at the College from 10 to 23 December 1954. This seminar was held under the sponsorship of the IFWEA with technical and financial assistance from Unesco and brought together participants from 12 African territories.

The pamphlet presents the reports of the six study groups on: the development of adult education; international affairs; problems of political development; problems of economic development; problems of social change; development of the trade union movement. Two series of lectures given at the seminar on fundamental and adult education and voluntary organizations are also printed.

Copies of the pamphlet are available from the IFWEA, Temple House, 27 Portman Square, London, W.1, U.K.

## UNESCO NEWS

#### AID PROGRAMME FOR THE DEVELOPMENT OF MUSEUMS

The General Conference at its eighth session authorized the Director-General of Unesco to 'aid Member States, at their request, in the

development of museums'. During 1955 and 1956 a large number of countries have requested the assistance of Unesco in order to realize in various ways the potentialities of the role of museums in the lives of the people which they serve.

Examples of the different types of aid given reveal the widespread interest of Member States in this programme. Unesco is helping both Burma and Peru to establish national museums. In Burma it is working on a long term basis to assist that government in the establishment of a general museum to include the arts, history, archaeology and the ecology of the region. In Peru, Unesco is sending experts to aid in the establishment of a national Fine Arts Museum. An expert is being sent to Indonesia for six months to advise that government in the establishment of educational programmes for museums and to help them organize new local museums. Many of the Member States have asked Unesco for assistance in the establishment of science museums, so that they may function as a means to help people understand through visual and concrete examples the principles of science upon which so much of contemporary civilization depends. An expert is being sent to India for a mission of six months and, in addition, Unesco is contributing towards the equipment of the museum to be established in the National Physical Laboratory in Delhi. Experts are also being sent to Ceylon and Pakistan under the Unesco Technical Assistance Programme to aid these countries in the establishment of science museums.

In addition to sending experts to advise local authorities, Unesco also participates in the training of nationals through a fellowship programme which enables qualified individuals to visit other museums abroad or to enrol in universities for further training. These fellowships cover a wide range of different specialities. For example, fellowships are being awarded to two Belgians and an Indonesian to broaden their experience and train them as museographers in educational programmes. Fellowships in the organization and the administration of museums are being given to a Peruvian, an Egyptian, a Cuban and two Burmese. A fellowship in museography, particularly archaeological museums, is being given to a Singhalese.

Many other requests for aid in the form of expert missions, equipment and fellowships have been made, but these are being deferred for consideration in 1957-58, the next fiscal period.

#### INTERNATIONAL SEMINAR ON THE ROLE OF MUSEUMS IN EDUCATION<sup>1</sup>

The report on this seminar, held in Athens, Greece, from 13 September to 10 October 1954, was published on 21 November 1954. It was the second seminar on this subject orga-

nized by Unesco and differed from the first (which was held in Brooklyn, New York, in 1952) in that in Brooklyn the participants examined museums which had carried on educational programmes on a large scale for over 25 years. In Greece, on the other hand, museums and archaeological sites had long been important, but emphasis on their educational role was a relatively recent development. The participants shared in the problems faced by their colleagues in Greece, and the seminar afforded concrete examples of problems of organization being faced by museums in many parts of the world which are just beginning to expand their functions.

Participants came from Austria, Brazil, Canada, Denmark, Egypt, France, Germany, Greece, Iraq, Italy, Japan, Jordan, Lebanon, Netherlands, Norway, Pakistan, Poland, Sweden, Switzerland, Syria, Tunisia, and from the United Kingdom (England, Cyprus and Malta), United States of America, and Yugoslavia. They included specialists from art and archaeological museums, physical science museums, natural history museums, ethnological museums, historical museums and educators. Some of the educators were specialists working in museums, others were in administrative positions, or were teachers.

The report discusses the background of the seminar, the plan of study and methods followed; and the work undertaken by the participants. Most of the discussions were grouped under the following points: (a) Presentation. . . the installation of material for exhibitions, either chronologically, or on a particular theme or problem; (b) relations of the museum with its visitors; (c) the influence of museums in the lives of the community.

One of the indirect results of the seminar was the feeling of fellowship and of common interests which developed among all the participants as a result of working and living closely together for four weeks. The report concludes with an evaluation of the accomplishments of the seminar, both in terms of problems, solutions, etc., and in terms of human relations.

#### LIBRARY DEVELOPMENT

Mr. H. V. Bonny, Librarian, Municipal Library Service, Tasmania, Australia, went to Baghdad in January to serve as a Unesco expert on public library development in Iraq and Jordan.

1. See also Vol. VII, No. 1, pp. 47-8.



MEDELLÍN PUBLIC LIBRARY  
PILOT PROJECT, COLOMBIA

The Pilot Public Library of Medellín, Colombia, a Government of Colombia/Unesco project, recently published an illustrated anniversary booklet describing the Library's accomplishments during its first year of operation (October 1954 to October 1955).

In the course of the year the Library served 225,000 people, including 75,000 children, and lent 80,000 books for home reading. The book collection increased to over 20,000 volumes during the same period. A small branch library was opened in one of the suburbs of Medellín, and a bookmobile van was put into operation. Approximately 10,000 people a month attend the lectures, discussions, film showings, concerts, story hours and exhibitions organized by the Library. Two members of the staff are now in the United Kingdom on Unesco fellowships, studying British public library practice.

PROMOTION OF ADULT EDUCATION  
THROUGH THE ARTS

Unesco's programme in the field of Education through the Arts and Crafts provides for the holding in 1956 of three seminars on the promotion of art education among adults, to be held in the German Federal Republic, Poland and Sweden. These seminars will be held in connexion with the international study seminars on adult education which are being organized by the countries concerned, with the assistance of Unesco.

PRODUCTION OF READING MATERIAL  
FOR NEW LITERATES

The project concerning the production of reading material for new literates, introduced for the first time into Unesco's programme in 1955, has developed according to plan, action being concentrated in South and South-East Asia, particularly in Burma, Ceylon, India and Pakistan, where contracts have been made (a) with individual experts who will prepare national reports on the position with regard to the production of literacy material, and (b) with agencies or institutions already engaged in literacy work, for the study of certain specific problems in this field or for the actual production of series of books destined for new literates.

SYSTEM OF ASSOCIATED YOUTH  
ENTERPRISES

The Consultative Committee on Youth Work which met at Unesco House from 2 to 5 No-

vember 1955, considered the first set of proposals, submitted by Member Governments, National Commissions for Unesco and international youth organizations, for inclusion in the System of Associated Youth Enterprises. Following the subsequent recommendations by the Committee, the Director-General of Unesco accepted 21 projects as Associated Youth Enterprises.

Of this number, 9 were submitted by 7 Governments of Member States or National Commissions for Unesco, and the remaining 12 by 11 International youth organizations (*First list of Associated Youth Enterprises*, SAYE/General/002).

Of these Associated Youth Enterprises 7 are to be carried out in Europe, 1 in Africa, 2 in North America, 2 in the Middle East, 3 in the Pacific Region, 4 in several countries and 2 enterprises are not bound to any specific location.

Among the enterprises now included in the system are, for example: 'Fundamental education in the Pacific Islands', submitted by the World Association of Girl Guides and Girl Scouts; 'Work Camp Project in Kenya', submitted by the Friends World Committee for Consultation; 'Civic education for Orphans in Iran', submitted by the League of Red Cross Societies; 'Training course for Youth Exchange Leaders', submitted by the French National Commission for Unesco; and 'Close-up of Urban Problems, Weekend Seminars', submitted by the U.S. National Commission for Unesco.

The System of Associated Youth Enterprises will function as an integrated programme of action through associating experimental projects and programmes clearly contributing toward international understanding and co-operation, or the development of social responsibility, in a co-ordinated system of international effort, with the Secretariat of Unesco as the Co-ordinating Agency. Special importance will be attached to the collaboration between the various enterprises included in the system, aimed at a common contribution to the world-wide development of youth work.

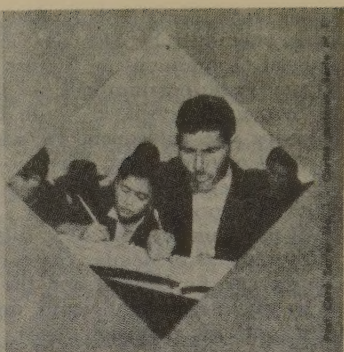
KNOWLEDGE KNOWS NO FRONTIERS

Unesco has just published a set of 16 photo posters on this theme with captions in English and French, though they can, if preferred, be obtained without captions. The same photographs have been used for the production of a set of 15 postcards (10X15 cms) with bilingual (English-French) captions. Orders should be made to: Division of Voluntary International Assistance, Unesco, 19 avenue Kléber,



knowledge  
knows no  
frontiers

le savoir  
ignore les  
frontières



Paris-16<sup>e</sup>. Prices are: 250 French francs, \$0.75, or 5s. for the set of 16 photoposters; 175 French francs, \$0.60 or 3s.6d. for a set of 15 postcards.

#### TECHNICAL ASSISTANCE

##### *Afghanistan: Rural Development Project is Linked with School Curricula*

During 1955 the emphasis of the Unesco Technical Assistance in Afghanistan was placed on the training of teachers for rural schools. The work in the teacher training college for primary school teachers is being continued by four experts provided by the International Co-operation Administration (ICA) of the United States of America. The Teacher Training College programme started by Unesco was expanded under ICA direction, and the Unesco team has been freed to concentrate on rural school curricula and rural teacher training.

The Unesco mission also works in close contact with the Rural Development Project of the United Nations Technical Assistance Administration. The schools selected for experimentation, demonstration and in-service training of teachers are therefore within the rural development area. Manual training and craft courses are being introduced which will link school curricula with village activities. A course in community leadership for the student teachers is related to the UNTAA programme for health and agriculture in the villages.

This type of rural education through the schools is closely related to fundamental education. Unesco has, in fact, an expert working in this field as well. This close relationship of village and community development with regular school curricula seems a logical development where rural school systems already exist. It is similar to the methods already applied in the Philippines with considerable success and

*The set of postcards 'Knowledge knows no frontiers'. The top postcard shows old and young learning together in one of Colombia's radio schools. (Photo: Unesco.)*

to the programme of 'Controlled expansion' of basic education undertaken by the Imperial Government of Ethiopia.<sup>1</sup>

##### *Colombia: Mass Education by Radio<sup>2</sup>*

At Sutatenza, Colombia, a centre has been set up for the training of radio school assistants (*maestros auxiliares*) who are key personnel in a very successful programme of mass education by radio. The preparation and operation of this training course is under the direction of a Unesco Mission consisting of Mr. Idinael (France) a specialist in the printing of textbooks, and Mr. José Ernesto (Mexico) an expert in textbook illustration. This mission has designed and produced literacy posters, wall charts and pocket primers in mathematics, agriculture and hygiene. It is planned to train approximately 400 students per year, who will supervise the group-listening of adults as well as children in the villages.

##### *Gold Coast: Mass Education and Vernacular Literature*

As a complement to the government mass education programme in the Gold Coast, a vernacular literature bureau was set up with offices in Accra and Tomali. Newspapers and books of general interest are printed, as well as education textbooks in various vernacular languages. Under the Technical Assistance programme Unesco has provided an organizing director for the bureau and an expert for the training of editors. It is hoped that this bureau, which is performing a most important function in providing follow-up literature for the mass literacy campaign, will be self-supporting at the end of another three years.

##### *Indonesia: Preparatory Survey in Fundamental Education*

The main emphasis of Unesco Technical Assistance in Indonesia has been in the field of teacher training and reorganization of school curricula. The department of Mass Education recently requested assistance in the Development of Fundamental Education. Mr. A. Kazmi (India), has made a preliminary review of the

1. See Vol. VII, No. 4, pp. 181-2.

2. See Vol. VI, No. 1, p. 42; Vol. VII, No. 2, pp. 93-4.



present position of fundamental education in West Java and South Sumatra and is working out a series of recommendations to the government for the development of the mass education programme.

*Paraguay: Division of Fundamental Education to be set up*

The Government of Paraguay has announced its intention to organize a Division of Fundamental Education under the Ministry of Education. As a first step Unesco was asked for expert help in the organization of a literacy campaign and for the preparation of literacy material suitable to the needs of the country.

Mr. M. Gordillo Guillen (Guatemala) was appointed in October 1955 for this purpose.

*Thailand: Fundamental Education Centre at Ubol<sup>1</sup>*

The fundamental education centre has entered its second year, with a total enrolment of 120 students (71 men and 49 women), grouped into 20 teams. The training covers six fields—health, agriculture, homemaking, home industries, social welfare and education. On completion of the two years' course, the teams will return to their respective regions and serve as field workers in fundamental education under the general direction of Regional Commissioners of Education. An expert from the World Health Organization served with the centre throughout 1955 and two experts from the United Nations Technical Assistance Administration and the International Labour Organisation joined the centre towards the latter part of the year.

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1. See Vol. VI, No. 2, p. 45.

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